

THE

# Nonconformist.

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## THE APPROACHING DEBATES ON THE BURIALS QUESTION.

NEXT Wednesday the House of Commons will again have to deal with the burials question; four bills on the subject having been set down for a second reading on that day. It will not, however, be Mr. Osborne Morgan who will this session take the initiative, but Mr. Balfour, a Conservative member, to whom the chances of the ballot have given the first place, and whose bill alone is likely to be debated and divided upon. Mr. Monk, a Liberal, has been equally fortunate in securing the first place on the following Wednesday; so that the House of Commons will devote two successive Wednesday sittings to the discussion of two phases of the subject—unless, indeed, Mr. Monk should previously discover that he has made a mistake in introducing, and will make a greater mistake in pressing, his most objectionable measure. And it may be—though we do not expect it—that the Government will include the topic in the statement of ministerial intentions to be made on the reassembling of Parliament to-morrow. With such a plethora of measures, the public is in danger of being confused, and it is therefore well that the useful information which will be found elsewhere has been prepared for their guidance, and that the supporters of Mr. Morgan's Bill have—in the resolutions of the Liberation Society's Committee and of the Dissenting Deputies Committee—had clearly indicated the policy to be pursued, under the new and somewhat curious circumstances in which, by quite accidental circumstances, they are now placed.

The two bills of Mr. Marten and Mr. Egerton do not call for remark. It may be well to give fresh facilities for the acquisition of additional land for burial purposes, and for extending the powers of local authorities in regard to the provision of cemeteries, but that is not the subject in which the public, and especially the Nonconformist body, is just now interested, and all measures of this kind had better be postponed until the other and burning question has been settled. At this moment they serve only to distract attention, and to add to existing complications.

Mr. Ritchie is another Conservative member who thinks it unwise to join in the "No surrender" cry; but his courage falls short of his good intentions. If we may judge from his bill, he concurs with Lord Harrowby and the majority of the House of Lords in thinking that "such Christian and orderly religious services" as the relatives "may think fit" should be allowed in churchyards, as well as in the unconsecrated parts of cemeteries. But then,

instead of proposing that Parliament should give the right, he devolves on the parochial clergyman the power of consenting to, or withholding his assent from, such services. That is to say, individual clergymen are to decide the question which Parliament ought to decide—once for all, and in every parish—and the decision is to depend on the convictions, the caprices, or the prejudices of a body of public functionaries, some fifteen thousand of whom have publicly declared that they are "opposed to any legislation which shall permit persons not ministers of the Church of England . . . to use forms and ceremonies in churchyards "which are not sanctioned by the English Church!" Mr. Ritchie probably only wishes to pose before the electors of the Tower Hamlets as a liberal Churchman; but had he wished to set the clergy and their parishioners by the ears, and to give Dissenters new fighting ground, both in the parishes and in Parliament, he could not have devised a measure better calculated to effect his purpose. Neither Dissenters nor Churchmen will, however, for a moment entertain so utterly abortive a proposal for closing this long-pending controversy.

Mr. Monk has hitherto voted with the Liberals in support of Mr. Morgan's Bill, and yet, in conjunction with two Conservative members, he now fathers a measure which looks as though it were intended as a substitute for, and is certainly quite inconsistent with, the Bill of the member for Denbighshire. What Nonconformists claim is, a right to have a burial service of their own, concurrently with the right to burial, in the parish churchyard. Instead of conceding this claim, Mr. Monk proposes that patches of unconsecrated ground may—not shall—be added to churchyards; "boundary marks of stone or iron" being placed "to show the boundaries of the consecrated and unconsecrated portions! This, no doubt, would meet the clerical objections to Nonconformist services on consecrated ground; but where would it leave the Nonconformist? In all the parishes where the churchyard is not enlarged it would leave him exactly where the law places him now. And, even where unconsecrated ground is added, it will avail him nothing if his family grave lies—as for some time to come it would lie—in the consecrated part of the churchyard. These, however, are less serious objections than others which can be urged against the introduction into churchyard of the hateful, the unchristian system of separating Nonconformists from Churchmen, which has been—temporarily only, we hope—adopted in parochial and other cemeteries. Better far would it be to submit for some time longer to all the miseries of the present law than to consent to a change which would reflect greater disgrace upon the country than the ancient system; because it would run counter to those Liberal and catholic tendencies which, happily, are characteristic of the present times. That Mr. Monk, as the son of a late, and the chancellor of a living, bishop, should have mooted such a scheme may not be surprising; but it will surprise us if, after he has learned in what light it is regarded by Nonconformists and by his brother Liberals, he presses a measure which can only play into the hands of a Tory Government and of clerical monopolists, and possibly divide the ranks of the Liberal party.

We have now reached the last of the bills which have been brought in as substitutes for that of Mr. Morgan, and it is one which cannot be dismissed as summarily as those already named. It is the bill of Mr. Balfour's which,

as we have said, will be discussed on Wednesday. The Church Defence Institution is opposing this bill on the ground that its principal clause sanctions the principle of Mr. Osborne Morgan's bill; and, with all its defects, it unquestionably destroys the clerical monopoly, by allowing other than Church of England burial rites in churchyards, and also allowing other persons than its clergy to officiate. Obviously, therefore, the measure is not one to be met by indiscriminate opposition; more especially as the restrictive provisions which make the measure, as it stands, inadequate and inconsistent, are such as can be modified with great facility.

Mr. Balfour apparently wishes to limit Nonconformist burial services to such as are "agreeable with the usages of the religious society of which the deceased was a member"—an unreasonable and impracticable limitation. Then he also seeks to exempt from the operation of his bill churchyards acquired by gift, or by voluntary contributions, during the last fifty years, as well as older churchyards, if they were expressly provided for Church of England burials exclusively. Also churchyards within three miles of a cemetery with unconsecrated ground. So far as this part of the bill is concerned, we concur in the objections of the Church Defence Institution, that it "would introduce confusion rather than remedy a grievance; would create two classes of churchyards, in which different services would be permitted. Even this would not be a permanent state of things. Nonconformist services sanctioned by the bill would be legal where there is no cemetery; but as soon as a convenient cemetery was provided, the use of such services would at once become legal."

But these are details of the bill, and are inconsistent, and not in harmony with, its leading principle, and their excision would leave the structure of the Bill unaltered. We are therefore not surprised to learn that there is a disposition among Liberals to support the second reading, and thereby to affirm the principle of the bill; rather than to meet the offer of Mr. Balfour and his friends with an absolute negative. That being the case, we think that the decision which has been arrived at to vote for the second reading, and then to move such amendments in Committee as will make the bill a good one, is a prudent decision, and one which will be justified by the result. The bill, however, may make no progress beyond the second reading, or with Government help—the rendering of which, however, seems to us most improbable—Mr. Balfour might defeat the amendments. In that case, he and the Liberals would part company, and it would be the duty of the latter to prevent the passing of the bill. We, however, need not now pursue such speculations. Next Wednesday's proceedings will probably define afresh the position of the several parties engaged in this struggle, and may prove the opening of quite a new chapter in its history. We have no fear as to the ultimate issue. We expect to have to wait for it, but we shall await it with unshaken confidence.

## LORD HARTINGTON AT LIVERPOOL.

THE opening of a Liberal club in the Tory town of Liverpool gave the leader of the Opposition a very good opportunity for sketching the tactics he is disposed to favour on the reassembling of Parliament, and in prospect of a general election. We have it on the authority of the most distinguished historian of the great northern seaport, that "Liverpool loves a lord." So, though the right of public meeting



has been seriously threatened there, as elsewhere, when less aristocratic opponents of the Government policy have presumed to express their opinions, there could be little risk in following the club dinner by a great gathering at the Amphitheatre when the heir to the dukedom of Devonshire was to be the chief speaker. On both occasions the Marquis of Hartington acquitted himself with the excellent sense and politic prudence that always characterise his utterances. And if we cannot profess ourselves entirely satisfied with some of his references to prospective domestic legislation, we admit most frankly the force of his argument that the next election must needs turn on the question whether Parliament, in giving support to the foreign policy of the Government, has had the approval of the country or not. Let it not be for a moment supposed that we undervalue the importance of Liberal union in the conflict on this great issue. But that union will assuredly be short-lived if, on home questions, Liberal leaders have nothing to promise but that in the art of tinkering the worn-out kettles of the Constitution they will be better jobbers than the Tories.

Lord Hartington on Thursday gave only a qualified approval to the movement for Liberal organisation. On this point we are not disposed to lay great stress. For perhaps he was not far wrong when he said "it would be a great mistake to suppose that any one hard-and-fast system of organisation would be equally applicable to every constituency." There was also at least a plausibility in the remark that "in constituencies of moderate size, where you have been fortunate enough, in the choice of your local leaders, to find men who possess the undoubted and undivided confidence of the party," . . . "very little organisation is required, and the electoral affairs of the constituency may very well be left in the hands of those local leaders who have so well conducted them in times past." But, then, everything depends on the words we have italicised. Those leaders have really not been chosen in any proper sense at all. They have dropped into their position by force of wealth, social rank, or business connection, quite as often as by that of character and ability. They may have done very well, but who is to guarantee their successors? In such constituencies, as well as in larger ones, it is surely desirable that the whole rank-and-file of the party should have a voice in appointing their leaders, and, through them, in choosing their candidates. Is it possible that the pronounced Radicalism of Birmingham is the real reason why so many prominent Liberals are afraid of too much organisation? Lord Hartington recounted on Friday evening several measures which waited only the accession of his party to power. Amongst these was the extension of the franchise in the counties, a reform demanded by justice and consistency, but about the immediate effects of which on the strength of Liberalism in the rural districts there may be differences of opinion. If Lord Beaconsfield were long enough in office it is just the sort of "crowning of the edifice" which he would like to accomplish. But no doubt his tinkering of it would be different from that of Lord Hartington. The redistribution of seats is also most desirable. So Lord Beaconsfield thinks, but here again the tinkering would vary, and "the great industrial and commercial centres of population" would fare very much better under Lord Hartington. "The Liberal party," we are told, "is pledged to religious equality," a declaration that was received with significant applause. But then Lord Hartington does not mean *equal* equality. He believes in something consistent with the prudent retention of venerable inequalities. The applause was perhaps too ominous; for his lordship thought it necessary to explain that "he might not attach to the phrase so wide a significance as was attached to it by some friends near him." We make no doubt, however, that he still interprets it in a sense wide enough to cover the question of the Scotch Establishment. As to English Nonconformists, they will no doubt be duly thankful if, as was

intimated, the next Liberal Government confers on them the right of decent burial in their own churchyards. The Irish University question was mentioned. But little was said as to the probabilities of the session on this subject, perhaps because the Liberal leader has reason to believe that no open endowment of Popery will be proposed. Yet we should like to have heard that nothing of this kind could be included in his lordship's understanding of "religious equality."

But, after all, Lord Hartington did right in persistently making the question of foreign policy the main issue to be fought out at the next election. Most true it is that Englishmen have enough to do to mind their own affairs. But if they approve the meddling and muddling recently practised in their name, they are not likely to have many opportunities for minding their own affairs in peace. It is of no use to say that the Eastern Question is now settled, and that all we have to do is to watch the carrying out of the Treaty. We are not sanguine enough to believe in the settlement of the Eastern Question so long as the Turks are in Europe. And if the Anglo-Turkish Convention, as well as the Treaty, is to be carried out, we fear that watching will not comprise the whole of our duties. But besides, it is important we should have a decision whether it is in accordance with the deliberate judgment of the constituencies that England should, as Lord Hartington put it, "abandon the character of peacemaker, and assume the air and daring of a great military nation"; that she should "step into the arena of Europe upon every occasion, and say these are the terms she dictates, and this is her will, and this and the other must be done." In these words the case is put very fairly. These are just the sort of questions that Jingo mobs would answer with frantic acclamations of assent. But, as Lord Hartington said, something more is needed. A great military nation must "be prepared to submit to a conscription and to military establishments in proportion." It is not, therefore, a question of the past only. It is a question of future policy which ought to be settled once for all.

#### THE PROPOSED SCOTCH CENSUS OF RELIGIOUS PROFESSION.

"A KENT Churchman," *apropos* of the statistics lately published relative to the provision made for public worship in that county, informs the *Church Times* that Mr. Beresford Hope is anxious that "from this time pressure may be brought to bear upon Parliament in order to insist upon instructions for a religious census being incorporated in the Act which will have to be passed during the session of 1880, previous to the Decennial Census of the following year." We are grateful for this timely warning. It is full early to refer to what may occur twelve months hence, before which a general election may have altered the political situation, and have quenched Mr. Hope's aspirations and resolutions. That hon. member has possibly forgotten the conflict of 1860, when Sir George Cornewall Lewis, though supported by a large section of Liberal members and the whole of the Conservative party in his proposal for a census of religious profession, was obliged to confess himself vanquished by Mr. Edward Baines and the "twenty legions" behind him. In the next decade no attempt was made to revive a proposal which, as things are in England, would be only a thin disguise for a *plébiscite* for or against the Established Church, under circumstances which would enable the clergy and all the higher sections of society to combine their paramount social influence in securing a favourable vote in favour of the State Church. Such a scheme could only be carried out with general concurrence, and we are quite sure that a large proportion of the population would refuse to make any such return.

Our reason for referring to the subject at the present time is the action recently taken by the "General Presbyterian Council" in Edinburgh at the instance of Professor Leone Levi, the eminent statistician, with a view to obtain

annual statistics on a uniform plan through the several supreme courts—a laudable object, with which no one can find fault—and also to suggest to the churches the propriety of asking Her Majesty's Ministers to take steps next year "for ascertaining, in a trustworthy manner, the Church connection or religious persuasion of the population, by the combined method of a query in the census-schedule, to which the answer should be optional, and an enumeration of attendance at the various churches on a given day." The Presbyterian Conference at which the matter was discussed agreed, as we understand, that this double process was "equitable and necessary" to secure the object in view, and the matter will, we suppose, be discussed at the spring meetings of the several general assemblies.

We hope the Nonconformists of Scotland will consider well whether such a scheme as Professor Levi, in his statistical enthusiasm suggests, is either "equitable or necessary." The plan pursued in 1851, when statistics were taken simultaneously of church accommodation and church attendance, secured in the rough actual facts. Both courses led to considerable abuse, but the substantial result was that a mass of valuable information was obtained, which was believed to be a close approximation to the truth. The 1851 Returns have ever since been bitterly repudiated by Church zealots, because the facts were a revelation damaging to the exclusive claims of the Established Church, but their criticism and attacks have entirely failed to remove the impression which Mr. Mann's statistics created. In respect to Scotland, Dr. Levi, as we have said, proposes a different course. He ignores altogether the actual accommodation in places of worship, which could be ascertained with little trouble, and to combine statistics of attendance with those of personal profession. Now, there is at least as much probability of unreliable returns as to the attendance at places of worship on a given Sunday as in estimating the number of sittings. We should say, decidedly more so—seeing the greater difficulty of hurriedly counting heads in a crowded assembly than in leisurely counting the seats. At all events, if these two methods are combined, the one helps to rectify the mistakes of the other. But when Dr. Levi substitutes statistics of religious profession for actual accommodation, he offers a premium for loose and vague information. We are astonished that so intelligent and accurate a man should be ready to put up with such a sorry substitute for reliable facts.

With a view to meet conscientious objections, it is proposed that an answer to the census query shall be "optional." Suppose, however, that one-third or one-fourth of the population refuse to respond—what will be the value of the incomplete information thus elicited? Is it a seemly thing for the State to ask impertinent questions, and for a considerable section of the community to refuse to answer them? It is far from unlikely that the Roman Catholics, by superior orders, or the Episcopalians, because they are so few, would not give the required information. Or there might be thousands rarely, if ever, attending public worship, who would leave the religious profession column a blank. As in England, so in Scotland—though in a much less degree—it might please the mass of landed proprietors and wealthy Churchmen to use influence to induce their dependents to declare themselves members of the Established Kirk. Or multitudes might be satisfied with simply declaring themselves "Presbyterians," which would entirely frustrate the object of the inquiry. The objections to a census of religious profession, even in Scotland, could be considerably amplified. But we have said enough to show that, apart from any question of principle, its results would probably be fragmentary, fallacious, and untrustworthy.

If reliable statistics on this subject are needed at all in Scotland, the plan of 1851 is the safest method of obtaining them, and we hope the Scotch churches will not be beguiled into following Dr. Levi's well-meant advice. The Nonconformists of England will never accept such a



delusive scheme. If necessary they will, we are sure, take the same course as in 1860. Mr. Beresford Hope, no doubt, has his own views on the subject, but they are not those of English Dissenters, and it would be a grievous thing if, when the question comes up for decision, English and Scotch Nonconformists should be found pulling different ways.

#### THE CONVICT PEACE.

THE publicity of criminal proceedings, while essential to constitutional freedom, is not without its dangers. In a vast population there is always a certain percentage of morbid natures readily fascinated by the secrecy, the strategy, the horror, and the final tragedy of crime. The poor farmer, whose thoughts were so intently fixed on Peace and his approaching fate that he tried the experiment of hanging in his own person with fatal results, was only an extreme instance of the ill effects which follow when ill-balanced minds are allowed to indulge their taste for morbid excitement. The young have susceptibilities in some respects akin to those of disease in later years. And if they are saved by happy circumstances from imitating the exploits they read of in police reports, at least their finer feelings are dulled or perverted by the morbid pleasure they find in the daring and skill with which remarkable criminals carry on their war against society. To the children of the poor, exposed to the society of the streets, and experiencing at too early an age both the sweets of independence and the monotony of labour, the dangers are far more serious. The number may be small of those who are drawn into a career of crime by a deliberate ambition to emulate the heroes of the hulks or gallows. But we fear there are many more whose guilt began in a false ideal of daring and freedom, conceived entirely through the interest excited by notorious crimes. On the other hand, crime is a dreadful fact; and criminals, however little we may like to acknowledge it, are beings of like passions with ourselves; and it is not a morbid, but a sound and legitimate desire that we sometimes feel to understand how it is that men with hearts, originally susceptible to love and tenderness, with opportunities of an honourable career, with the infamy and misery of crime as clearly before their eyes as before our own, can ever have been seduced into an obstinate and infatuated pursuit of their own perdition.

Rarely has a more curious problem been presented than that of the wretched man who awaits his death for the Bannercross murder. We offer no opinion now on the expediency of the death penalty; but if ever capital punishment is justifiable, it is surely in such a case as this. Whether the fatal shot was fired in a scuffle, as maintained by the defence, or not, it cannot make much difference to the deadly guilt of the condemned man. That without the slightest justification he cherished and brooded over revengeful thoughts; that he always carried about with him the means for their execution; that he had recklessly threatened murderous violence if his victim presumed to interfere with him; that he haunted the neighbourhood of Dyson's residence as though dallying with his horrible purpose—all this was clearly proved at the trial. And if this does not establish *malice prepense*, nothing will. But this deed of blood was only the consummation of a long career of crime. And the single-handed hardihood and skill with which this man fought against society has naturally attracted much attention. The number of burglaries he committed without detection prove either the marvellous stupidity of the police, or the extraordinary skill, swiftness, and secrecy of his operations. Though he acted the part of a poltroon when condemned to life-long penal servitude, this seems to have been assumed for a purpose. On his burglarious raids he seems never to have known a quiver of fear, and we cannot help thinking that this goes far to account for his success. A timid bungler is sure to calculate the chances wrongly; to shrink from shadows, and to be stupidly rash just where caution is needed. But Peace, who

never trembled, was too cautious to trust to the "honour of thieves," and bold enough to assume that the house of a policeman who had never seen him was about the safest lodging he could find. Nor was his extraordinary nerve the only remarkable thing about him. He is ignorant and uneducated, incapable of spelling, but he was not without susceptibilities to cultivation. He was fond of music, is said to have been a tolerable performer on the violin. He liked to have animal pets about him. His ill-gotten gains were not spent in riotous feasting and drunkenness. He contributed to charities. He aspired to the social dignity of a villa residence. Nay, he seems to have had some really intellectual capabilities, for he was engaged with a respectable man in developing an invention for raising sunken ships at the very time when he was finally captured.

Now what could such a man have found in the life of a burglar to attract him? So far as any authentic information has been given concerning his early life, it does not appear that he was one of those victims of an ill-balanced civilisation who are driven into wrong by suffering. He had a good trade in his hands, and practised it as a blind almost to the last. Was it the temptation of easy gain, or unearned luxury, that attracted him? As a matter of fact he worked harder for his money than any dock labourer. Out of twenty-eight years he served sixteen in penal servitude. No; the first movements of wickedness are uncalculating and blind. A youth of strong desires snatches at dishonest gain. He has no intention of repeating his perilous exploit; but then the money is soon gone, and temptation recurs. His next attempts are on a larger scale. The faculties of his nature are concentrated in a wrong direction; and without intending it he grows into a habitual criminal. In the case of Peace it is not improbable that this process was accompanied by a sense of power that he had never realised in labour. It was even a positive pleasure to feel that alone and unaided he was more than a match for the police and the whole force of the law. Yet he had never deliberately set the one course of life against the other and chosen the worse. He yielded to one temptation after another till habit, association, bent of mind, pride, and morbid excitement held him firmly harnessed to the devil's plough; and once in that furrow there was no turning back.

#### THE DISASTROUS DEFEAT IN ZULULAND.

THE dreadful intelligence from Zululand which was published yesterday—and upon which we have not time to comment as the gravity of the case deserves—is the more unexpected because, since August last, preparations of a warlike character on a most extensive scale have been made in Natal. It will have been observed that the difference between this war and the vast majority of similar frontier wars is, that this one is entirely of our own making. Cetewayo had not, like Krelli, invaded British territory and attacked British subjects. On the contrary, he had repeatedly sued for peace; and, in fact, so recently as December 31 he sent messengers to Lord Chelmsford asking for a few days' delay, and promising that if these were granted, some of the persons concerned in the outrage which was the ostensible—although not the real—cause of the war should be surrendered to the Natal authorities, in accordance with the terms of the ultimatum. Sir Bartle Frere, the High Commissioner, and Lord Chelmsford, the Commander-in-Chief of the British forces, chose their own time for prosecuting hostilities against the Zulus; and if there was any want of readiness on their part, they alone are to blame. It is to be feared that Lord Chelmsford's experience on the Cape frontier, where he generally found it difficult to discover his enemy, made him depreciate the military qualities of Cetewayo's army. The awful destruction of life which has taken place, and especially the loss of so many gallant British officers will,

we fear, provoke a demand for stern and relentless vengeance. But the country would do well first to consider whether the war is either a just or a necessary one. At the present moment the only evidence of its justice or necessity consists in several wordy and inconclusive proclamations which Sir Bartle Frere has issued. A Royal Commission ought to be sent out to South Africa to inquire into this lamentable business. Seeing that the subject of the disputed territory was the only serious cause of difference between ourselves and Cetewayo, the public are entitled to know why Sir Bartle Frere kept back the decision of his own commissioners for many months; and also why, when he made an award in accordance with their decision, he yet required the Zulus to recognise all the Dutch titles to the land—thus taking from them with the one hand what he had given them with the other. The Cabinet yesterday decided to send large reinforcements to Natal; but it is manifest that we have a right to be informed whether they intend to assume the responsibility of all Sir Bartle Frere's acts—whether, in fact, they adopt his policy.

#### THE DUKE OF ARGYLL ON OUR EASTERN POLICY.

THE first feeling with which, we think, any candid reader must rise from the perusal of the Duke of Argyll's two bulky volumes on the Eastern Question is one of admiration at the able and masterly manner in which he has accomplished the formidable task which he undertook to perform. The patient industry which has been bestowed upon this work is in itself admirable. The thoroughness with which the Duke has treated his subject is so complete that, so far as we can judge, nothing is left unsaid—no matter of importance is reserved for others to investigate. Moreover, the intellectual qualities displayed by the author throughout the book are of the highest order. He sheds a clear steady light upon the most obscure and dubious passages in our foreign policy since the accession of the present Government to power; and he exposes the folly and wickedness of that policy with the force of a resistless logic—a logic from which apparently there is no possibility of appeal or escape. No doubt it will be urged that the Duke writes as a partisan; that he is vehement and denunciatory; and that he shows too little of the calmness and impartiality of an historian. We reply that if he has written with vehemence and as a partisan it is because he has, with his whole heart, championed the cause of justice. It is the duty of an upright historian to write with impartiality, but he is by no means called upon to exhibit such a want of earnestness or of human feeling as might make the reader suppose that he was indifferent to the moral issues involved in the transactions which he records, or that he shrank from stigmatising great crimes by the epithets which they merited. The question is whether the Duke of Argyll has written true history. There ought to be no difficulty in clearing up this point. He has not committed himself to a series of vague newspaper statements, or to the mere tittle-tattle of political coteries. His work is based upon official documents; it is in the truest sense of the word an authentic narrative; and if he has misread or misquoted the public records from which he has drawn his information it ought to be easy to convict him of error. Till this is done, we shall venture to assume that he speaks as a veritable witness of the truth, premising that, after a careful perusal of his volumes, we are unable to put our finger upon a single misrepresentation or even inaccuracy in the nearly thousand pages to which these volumes extend.

The Duke has written a history of the Eastern Question from the Treaty of Paris in 1856 to the Treaty of Berlin in 1878, and to the second Afghan war. Originally he had intended to stop with the settlement of the Eastern Question, so far as that object is secured by the Treaty of Berlin, but the outbreak of the Afghan war, and the grave questions which necessarily arose out of the reversal of Lord Lawrence's policy, induced him to add three hundred pages to his work. The reader, especially if he be fortunate enough to possess the faculty of critical appreciation, will have no reason to regret the additional labour involved in reading a most luminous and closely reasoned review of the Afghan question through successive viceroynalties, down to the time when Lord Lytton's policy of violence and aggression culminated in the present war. The Eastern Question in its relation to the Turkish Empire or to Europe, happily has not terminated with the



arrangements made at Berlin; and the fate of Afghanistan, as well as the future of India, so far as it hinges upon our external policy, is also not—at least, so we hope—entirely dependent upon the war which Lord Beaconsfield and Lord Lytton have got up against the Ameer Shere Ali. Fortunately for the human race, great questions cannot be settled, even by the most crafty of plotters against fair dealing and justice, without reference to those great moral forces of the world which, although they may sometimes suffer a temporary eclipse, are nevertheless certain in the long run to make themselves felt, and to arrest even unscrupulous power in its career of injustice. The major portion of the Duke's work is written for the purpose of showing that the present Government have, from the very beginning of their connection with the Eastern Question, deliberately betrayed the cause of the Christian populations of Turkey in favour of a corrupt and decaying despotism; and that while doing this ostensibly in furtherance of British interests, they were really engaged in arraying against those interests every element of vitality and permanence which exists in the Ottoman Empire. In his second volume he shows that the same selfish policy has made us guilty of the most flagrant violation of treaties, and of the most ruthless acts of oppression towards an old ally; and that nevertheless this selfish policy will not only defeat itself, but is certain to raise up a Nemesis in our path. In appealing from Philip drunk to Philip sober, it is reasonable to hope that his Grace's labours will not be thrown away, but that ere long the constituencies, enlightened by facts, will demand a change both of men and of measures.

The Duke of Argyll, at the outset of his narration, attacks one fundamental error in the history of our past relations with Turkey. He denies that the Western Powers, in making war against Russia in 1853-4, acted under the belief that Turkey could be treated in the full sense of the word as an independent Power. It is unnecessary now to discuss the policy of the Crimean War, but he contends—we believe, rightly enough—that that war imposed upon the European Powers generally the duty of protecting the Christians which had previously been assumed by Russia alone. The Duke admits that this duty was only imperfectly performed, but yet he makes it clear that it was not entirely neglected. He quotes from despatches of Liberal Foreign Secretaries, notably those of Lord Russell, to show that, from time to time, earnest remonstrances were addressed to the Porte against the misgovernment which our consular reports had brought to light; and he tells very graphically the unique story of the massacres in the Lebanon, and of the joint intervention of France and England, by which the government of Syria was reorganised on so satisfactory a basis that life and property in that province became as secure as in any part of Europe. How different was the conduct of Lord Beaconsfield's Government when the Bulgarian massacres—especially the slaughter at Batak—sent a thrill of horror throughout the civilised world. When the first account of these hideous crimes appeared in the columns of the *Daily News*, the Foreign Office considered it unnecessary to employ even the telegraph. It sent Mr. Pears's letter through the post to Sir Henry Elliot in order that he might report upon it. As for the Cabinet, "as long as it was possible to do so they denied the massacres; and when independent members dwelt upon the evidence, their speeches were treated as party attacks upon themselves." The policy, which had induced them to oppose the Vienna Note and the Berlin Memorandum—to resist, in fact, every effort to secure the concert of the European Powers in support of measures for the protection of the Christian subjects of the Porte—continued to actuate them in the midst of the public excitement caused by the Bulgarian horrors. The speech which Mr. Disraeli delivered at Aylesbury on Sept. 20, 1878, was simply a prolonged sneer at the sentiment of humanity which had so deeply moved the heart of the nation; and repeatedly the public were taunted with having by their agitation paralysed the action of the Queen's Government. The meaning of which, of course, was, as the Duke puts it, that some intended action on behalf of Turkey had been paralysed. We have not space to follow the author in his account of the Constantinople Conference, or of the sham inquiry which the Turks made into the barbarous deeds perpetrated with their knowledge and sanction in Bulgaria; but it ought never to be forgotten that, while Cheffet Pasha was decorated and promoted, and no punishment whatever was inflicted upon any of the murderers of innocent women and children, a revolting carnival of blood, of which hundreds of suspected Bulgarians were the victims, took place at Philippopolis. Although

the horror of Consul Fawcett was excited by these wholesale executions, the Government of Lord Beaconsfield never relaxed in its avowed determination to do its utmost to preserve the authority of the Turkish Government. From this resolution they never deviated a hair's breadth. Through all the negotiations which preceded the war, through the events of the war itself, through the negotiations which succeeded the armistice, and through the proceedings of the Berlin Congress, the Premier and his colleagues stuck to their one object—the perpetuation of the Turkish power; and although the Treaty ultimately concluded was a very different one from that to which Lord Beaconsfield would have preferred to attach his signature, yet it must be remembered that his influence was only too successful in introducing into the Treaty provisions which were highly inimical to the liberties of the Christian populations.

The Duke's indictment of the Indian policy of Lord Beaconsfield's Government, which occupies the major portion of his second volume, presents Tory statesmanship in even a more odious light than his review of their proceedings in Eastern Europe. He sketches in vigorous language the Russophobic spirit, and shows what iniquities it has led the nation to commit both in Europe and in Asia. Ignoring the fact that Russia is a much older Asiatic Power than England, and that irresistible causes have impelled her to extend her authority in Asia, the Russophobists forty years ago plunged the country into a most unrighteous war beyond the boundaries of India, while in order, as they say, to checkmate Russia now they desire "that the vast spaces of Central Asia, with their few swarming areas of population, should be kept the perpetual hunting ground of tribes whose whole business is to rob caravans and to steal men." This is the key of the policy which has been pursued by Lord Beaconsfield and Lord Lytton; and that they may the more effectually justify war and aggression in Afghanistan, they have endeavoured, through the medium of Lord Cranbrook's despatch, to falsify the facts of history. They have entirely misrepresented Lord Lawrence's policy, which was not one of "masterly inactivity" in the sense of being willing to allow Russia to tamper with the independence of Afghanistan. On the contrary, Lord Granville sought explanations from the Russian Government on the subject, and did actually come to an explicit understanding with them with reference both to the neutrality of Afghanistan and to the geographical limits of the neutral zone—an undertaking which was honourably kept until Russia, believing that Lord Beaconsfield was determined to fight for the Turks, and therefore acting strictly in self-defence, despatched her famous mission to the Ameer. The present Government have done their utmost to hoodwink the public into believing that serious points of difference arose between Lord Mayo and Mr. Gladstone's Government on the subject of our Afghan policy; that the Ameer at this time was profoundly alarmed at the progress of Russia, and that at the Umballa Conference he was far from being unwilling to receive British Residents in his territories. The Duke of Argyll was Secretary of State for India at that period, and is therefore able to speak with authority on these matters. Lord Mayo, in writing to the Duke in 1869, says "it is most remarkable that during all the Ameer's conversations here he has hardly ever mentioned the name of Russia." In another letter he says that while "sanguine politicians at home will be disappointed that what is termed the Central Asian question did not appear at Umballa," he is sure that the Duke will agree with him "that it was a great blessing it did not." Before the Umballa Conference Lord Mayo wrote to the Secretary of State:—"We want no Resident at Cabul or political influence in his kingdom"; and after the Conference he declared that "the only pledges given were that we would not interfere with his (the Ameer's) affairs; that we would support his independence; that we would not force European affairs or Residents upon him against his wish." These extracts from Lord Mayo's printed letters are a revelation which the Duke, acting with wise discretion, has happily not left it to his literary executors to make for the benefit of posterity. We see that Lord Mayo entertained no ignoble dread of Russia, although it should be remembered that when he penned those letters the Russians had annexed Samarcand, and their influence was supreme in Bokhara. The Duke tells the story of the Simla Conference and exposes the mingled cajolery and deceit of which the Ameer was intended to be the victim, and he also narrates the subsequent events in powerful and graphic language; but we must refer our readers to the work itself for his account of the origin of the present war, and

also for his crushing exposure of Sir Bartle Frere's minute, and of the despatches of Lord Lytton and Lord Cranbrook.

We shall be greatly surprised if, after reading the Duke's narrative and making themselves acquainted with the evidence on which it is based, unprejudiced men do not entirely endorse his indictment against Lord Beaconsfield's Government that "it has paltered with the force of existing treaties, repudiated solemn pledges, repeated over and over again insincere professions, and prepared new treaties full of 'tricky saving clauses'; and finally, that it has visited on a weak and unfording native sovereign in Asia the natural and necessary consequences of its own incoherent course in Europe." There is no less truth than epigrammatic point in the Duke's further remark that "the policy which brought the Russian army to the gates of Constantinople is the same policy which brought the Russian mission to Cabul"; and there could be no greater condemnation of Lord Beaconsfield's Cabinet than the fact that this policy has had in both quarters the effect of enormously increasing the dangers which it was ostensibly intended to avert.

#### MR. CARVELL WILLIAMS ON THE "PRESENT POSITION OF THE BURIALS QUESTION."

With that forethought, adaptability, and timeliness, which has always been characteristic of the Liberation Society, Mr. J. Carvell Williams has now issued a second and necessarily enlarged edition of a pamphlet published last year—"The Present Position of the Burials Question." At the time at which we write it is somewhat difficult to say what the position of that question may be within the next twenty-four hours; but, whatever it may be, the contingencies are anticipated in the pamphlet before us—even to the extent of the present Government bringing in a bill or otherwise settling the question. A great change of position has no doubt been made by the introduction of Mr. Balfour's measure. This bill—which, as it stands, cannot, of course, be accepted by those who support Mr. Osborne Morgan's bill—is still so long a leap in the right direction, that, introduced as it is by a member of the Conservative party, it will need the greatest wisdom in dealing with it. In the preface to this pamphlet Mr. Williams says, with respect to the Conservative position:—

Four of their supporters, impatient of delay, or desiring to be rid of an embarrassing subject before the next general election, have brought in measures of their own, and the chances of the ballot have given priority to one of these; and so on February 19 it will be not Mr. Morgan's, but the Conservative member's, Mr. Balfour's, Bill, which will come on for a second reading. Mr. Balfour occupies a position corresponding to, though not precisely the same as, that of Lord Harrowby in the House of Lords, in the session of 1877; and as the Government could last year defeat Mr. Morgan by a majority of only 15, it is obvious that, if the supporters of the latter combine with the Conservatives who may follow Mr. Balfour's lead, the principle sanctioned by the Lords may be sanctioned by the House of Commons also, and the Government suffer a second defeat.

Writing as we do, only a day before the time, it is of course impossible to say what the Government may decide—if they should choose to decide upon anything at present—or wait until one or other of the bills may come up for a second reading. The position is admirably described in Mr. Williams's pamphlet:—

Whether the burials grievance be real, or imaginary only, the fact that the House of Commons has before it, at the very beginning of the session of 1879, six Burial Bills may be taken to prove the irrepressible character of the question, more especially as four of these bills emanate from members of the Conservative party, impatient, it may be assumed, at the do-nothing policy of the Government which they support.

An analysis of each of the measures at present before Parliament follows—an analysis carefully and exactly done, the characteristics of each being clearly and sharply described. Mr. Balfour's bill which will occupy the first attention of the House of Commons is thus dealt with:—

Mr. Balfour undoubtedly occupies this session a "coigne of vantage"; for, by the chances of the ballot, his bill not only will be the first to be discussed, but it may prove to be the only one on which it will be possible to take the opinion of the House of Commons.\* More important is the fact that it concedes the principle of Mr. Morgan's bill, and, on that ground, is strongly objected to by those who have persistently opposed the more consistent and complete measure of Mr. Morgan.

The difference between the two bills is of a twofold kind—one relating to the condition on which a Nonconformist service may be performed; the other to the churchyard in which it may be performed. Mr. Morgan proposes that any persons invited by the friends of the deceased "may conduct a service, or take part in any religious act therest"; the only condition being that

\* While Mr. Morgan's and two other burial bills are also nominally down for February 19, it is not with any expectation that they can be reached.



all burials shall be "conducted in a decent and orderly manner." Mr. Balfour requires that the Nonconformist service shall be such "as is agreeable with the usages of the religious society of which the deceased was a member." Therefore, although all the relatives might be connected with some Nonconformist body, yet, if the deceased were not so connected, there could be no Nonconformist service. He might be a "Christian unattached," and in that case there must either be the Church of England service or no service at all! The object of this restriction is, probably, to shut out possible objectionable services, conducted by objectionable persons; but while the evil against which it is sought to guard is speculative, and to a large extent imaginary, the hardships which would be inflicted would be real and numerous.

It is possible, however, that Mr. Balfour does not attach so much importance to this as to other restrictions, which may be regarded as embodying the secondary principle of the Bill.

This attempt to discriminate between old and new churchyards is open to some fatal objections. One is, that there would be two classes of parishes—one in which Nonconformists would have their full rights; and another in which, from accidental circumstances, those rights would be denied them.\* If Mr. Balfour admits the Nonconformist grievance—as he virtually does—why should there be redress in old churchyards, and not in new ones? And what use will be unconsecrated ground elsewhere, when the Nonconformist family grave happens to be in the parish graveyard?

This conceding of a right in one place, and withholding it in another, according to geographical accidents, is one of those unstatesmanlike modes of dealing with an admitted evil which are predestined to certain failure. For is it likely that the public would long tolerate the co-existence of two descriptions of parish churchyards, viz., those in which the ancient restrictions were abolished, and others in which they existed in full force? Would not a second agitation, to secure what the first had failed to accomplish, be inevitable? and would it not be certain to succeed? If ever the maxim of Talleyrand, that "nothing is ever got by a policy which you merely carry out by halves," is admissible, it is pre-eminently applicable here. They who have made progress so far in the right road as to be willing to concede all that Mr. Morgan, Lord Granville, and Lord Harrowby have asked for will do well not to spoil the grace of the unquestionably large concessions they have made by higgling attempts to save, for a time, a few shreds of a condemned system.

After these analyses we have a brief description of the present position of the question. At the close the author says:—

The "No surrender!" party of 1877 still exist, but struggle with evidently diminished energy and hope. Untaught by the lessons of the past, they are bent on pursuing a policy of blind resistance, avowing that they prefer defeat to either partial concession or a complete surrender. They have chosen the parish churchyard as the spot on which to fight a battle for the Church Establishment; seeking shelter amid its grave mounds, and struggling over the bodies of the unconscious dead.

And the Government of the country—what is their policy in the present position of the Burials question? It has lately been a policy of silence and inaction; save when the action of their opponents compelled some speech and action of their own. They, too, professed a wish to settle the question; made an attempt to settle it, and failed, and since then they have practically abandoned their functions in the matter, and been content with obstructing the only measure which commands general support. No doubt their position is one of great embarrassment; for though, with the help of the Liberal party, they could overcome Conservative opposition in Parliament, they naturally dread the anger of the 15,000 clergymen who helped to bring them into power at the last dissolution, and may allow them to be driven from power at the next. Nevertheless, a desire to forestall the Liberal party may tempt them to incur that risk, and the risk of another failure also.

It may, however, be that nothing but a general election will bring the present deadlock to an end. Should the question be remitted to them for decision, a dissolution will bring the subject before the people as it has never been brought before them at any previous election; and it is as certain as anything human can be, that a majority of the electoral body will then decide that the burial of the dead shall cease to be associated with religious disabilities, and that England shall no longer be the only civilised country in which the sorrows of the bereaved are aggravated by harsh and unchristian laws—laws based upon unworthy fears, or still more unworthy ecclesiastical assumptions.

The appendix to this pamphlet contains copies of the principal bills now before Parliament, information respecting recent burial cases, and also the most recent utterances upon the question. Our readers will see that this is the pamphlet for the time; for, it is to be remembered, that to whatever extent the leaders of the Liberal party may feel disposed to go, they are committed upon this question. And what will the Government do? That has to be announced; but, whatever it may decide to do, we have in the pages before us all the argument and all the information needful both for decision and discussion.

\* The Church Defence Institution and the supporters of Mr. Morgan's Bill rarely agree, but they do agree in objecting to the restrictions in the 10th clause of Mr. Balfour's Bill. Thus the former body has issued a statement, in which it says:—"This Bill would introduce confusion rather than remedy a grievance; would create two classes of churchyards in which different services would be permitted. . . . Even this, however, would not be a permanent state of things. Nonconformist services sanctioned by the Bill would be legal when there is no cemetery; but as soon as a convenient cemetery was provided, the use of such services would at once become illegal. This would be obviously a premium on continuous agitation against the multiplication of cemeteries, an increase of which for sanitary and other reasons is so desirable. The Liberationists would be bound by Mr. Balfour's Bill to oppose the formation of cemeteries, in order to retain their hold upon the old churchyards."

## Literature.

### PRINCE BISMARCK.\*

Dr. Moritz Busch is a good Boswell. He has as much admiration for his hero as sometimes to convey to us hints of traits such as he would hardly have done had he not been admiringly reverent. He shows us Prince Bismarck in many new aspects. One of these is his half rude, half cynical mode of interpreting those who have been brought into such association with him as to pique personal curiosity. The Prince loves to recall old *rencontres*, old jokes, misunderstandings, and victories. He is far more communicative in this respect indeed than anybody would expect. But even his communicativeness, as we perceive, is combined with great self-command. He seldom speaks without purpose; and during the period of which we here have account of him he had a large staff to keep in good temper and in ready trim for work—a thing in which it would seem that he admirably succeeded. He could humour them; but the humour was only a fillip to active service; and the "boisterous bountifulness," of which a certain author speaks, never visits him. He is always the self-composed centre of his own world; and we are almost justified in presuming that, had he not been burdened with the responsibility of preserving the welfare of the Fatherland, he would have subsided into an easy-living, rough Tory squire, such as Germany can produce as well as England. Germany has thus saved Prince Bismarck, if Prince Bismarck has saved Germany. When such a nature finds a great object that can wholly possess it, everything is subordinated to that object, and the easy-going element in the character is pressed into service, and comes out as a ready adaptability to new circumstances and persons; an adroit sensitiveness to motive and intention on the part of others, along with an air of simplicity and complete and unpretending equality; and inevitably there will now and then intrude a sense of Jesuitism into the conduct of such a man. This book throughout might almost be said to give full illustration of this. The religious turn and the fine family feeling do not in the least conflict with it. There are harmonised qualities that seem utterly alien—the constant and self-conscious desire to assert, as if undesigningly, a lofty superiority, and yet the most complete indifference to those minor points of appearance and personal comfort, on which the class usually rely for so much.

Dr. Moritz Busch, as our readers are no doubt already aware, accompanied Prince Bismarck all through the Franco-German war, attached, as he says, to the mobilised Foreign Office, and in constant attendance on the Chancellor. He very carefully kept a journal, made notes of any striking speech, treasured up any report or newspaper article that had any interest for the Chancellor, and was, in a word, a Boswell.

In a hundred years (he says) Prince Bismarck will take his place in the thoughts of our people by the side of the Wittenberg doctor [Luther]; the liberator of our political life from the pressure of the foreigner by the side of the liberator of the conscience from the tyranny of Rome; the creator of the German Empire by the side of the creator of German Christianity. Many have already assigned this place to our Chancellor in their hearts and amongst the portraits that hang on their walls; and I will run the risk of being blamed here and there, because I have touched the husk and have scarcely touched the kernel. Perhaps it will hereafter be permitted to me to make the attempt in some modest fashion to portray the latter also with some new features. For the present I merely act on the principle of the text, "Gather up the fragments that remain, that nothing be lost."

The picture is, perhaps, all the more valuable and instructive because it is merely tentative and imperfect. The obtaining political idea here is that which has become almost common by repetition in certain quarters, but it is an idea that had been transformed into a living influence—passing on to men like Bismarck from men like Stein and Schön. Thus we find Bismarck expressing it almost at the beginning of the campaign:—

In all our proceedings we have to consider merely how best to protect Germany, and especially South Germany, from fresh attacks of French ambition, such as we have had renewed more than a dozen times from Louis XIV. to the present day, and which will be repeated as often as France feels herself strong enough to do so. The enormous sacrifices, both in men and money, which the German people have made in this war, and all our victories, would be in vain if the power of France to attack were not weakened, and Germany's capacity of defence not strengthened. The German people have a right to demand this. If we contented ourselves with a mere change of dynasty or with contribution, no substantial improvement in our condition would ensue. Nothing would prevent this war from

\* *Bismarck on the Franco-German War, 1870-71.* Authorised translation from the German of Dr. MORITZ BUSCH. In Two Vols. (Macmillan and Co.)

being the first of a series of wars, and especially the sting of the present defeat would drive the pride of the French to revenge the German victories. The contribution would soon be forgotten, the riches of France being so great in comparison with our own. Each new dynasty, in order to maintain itself, would seek compensation for the disaster of the dynasty now in power by victories over us. Magnanimity is no doubt a very estimable virtue, but, in politics, magnanimity, as a rule, gets little thanks. In 1866 we took not a single acre of territory from the Austrians. Have we found that we are thanked in Vienna for this self-denial? Are they not full there of bitter feelings of revenge, simply because they were beaten? And, further, the French growled at us from envy because of Koniggratz, where, not they, but a foreign Power were conquered. How will they ever forgive us the victories of Wörth and Metz, whether we magnanimously renounce or do not renounce any cession of territory? How they will dream of vengeance for the defeats which they have now suffered at our hands.

If in 1814 and 1815 the French were treated otherwise than we here indicate, the result of the leniency with which France was then dealt with has sufficiently proved that it was a mistaken clemency. Had the French been weakened in those days, as it was desirable they should have been in the interests of the peace of the world, we should not have had to be carrying on this war now.

This was the principle that inspired that mighty army which descended like avengers upon France, weakened and corrupted by a long period of luxury, if not of self-indulgence and vice. How characteristic it is to find the Chancellor turning from his books of devotion to meet that messenger from Napoleon after the onset at Sedan. Dr. Busch writes:—

The Minister seems at once to have jumped out of bed and held a short parley with the Frenchman out of the window—it was again General Reille. He then dressed as quickly as possible, mounted his horse—without touching breakfast, just as he had arrived the night before—and rode off at full speed. I went at once to the window of his room to see in what direction he had gone, and saw him trotting towards the marketplace. Everything was lying about his room in great disorder. On the floor there lay "Tägliche Lösungen und Lehrtexte der Brüdergemeinde für 1870," and on the right table was another book of devotion, "Die tägliche Erquickung für gläubige Christen," books in which, as Engel told me, the Chancellor was accustomed to read at night.

But the Chancellor's talk in these moments of escape from pressing cares was liberally varied. Thus Bismarck gives his opinion on a now much debated point in education:—

The conversation turned—I no longer remember how—on the ancient languages. "When I was in the highest form at school, I spoke and spoke Latin very well. Now it has become difficult to me and I have quite forgotten my Greek. I don't understand why people spend so much labour on them. Perhaps merely because scholars do not like to lessen the value of what they themselves acquired with so much difficulty." I took the liberty of reminding him of the "mental discipline" and remarked that the twenty or thirty meanings of the particle *zu* must be quite delightful to those who have them at their fingers' ends. The chief replied, "Yes, but if it is contended that Greek gives the 'mental discipline,' Russian does so in a higher degree. People might introduce Russian at once instead of Greek; there would be immediate practical use in that. It has innumerable niceties to make up for the incompleteness of its conjugation, and the eight and twenty declensions they used to have were capital for the memory. Now, indeed, they have only three, but then the exceptions are all the more numerous. And how the roots are changed, in many words only a single letter remains."

On another occasion he thus expressed himself about toleration:—

Some one now brought up the subject of toleration, and the Chancellor expressed himself as he had done before in Saint Amand. He declared himself very decidedly for toleration in matters of faith, but, he continued, the "illuminates" are not tolerant; they persecute those who believe, not, indeed, with the scaffold, for that is not possible, but with contempt and insolence in the press. And among the people, so far as they belong to the unbelieving party, toleration has made but little way. I should not like to see how delighted they would be to see Knak hanged.

Prince Bismarck is firmly of opinion that certain forms of liberty are not favourable to national development, and delights to say how much he was relieved when he got the Chamber to understand that eloquence was not by any means likely to promote the public good but only to waste time; that they met for business, not for display of fine speaking; and that, therefore, the speeches should be short.

At one time they were quartered in the mansion of Baron Rothschild, and this was one of their experiences of his hospitable spirit:—

During dinner we had to admire an illustration of the hospitality and sense of decency of the baron, whose house the King was honouring with his presence, and whose property, therefore, was spared in every way. Baron Rothschild, the hundredfold millionaire, who, besides, had been till a very recent date Consul-General of Prussia in Paris, insolently refused us, through his steward, the wine which we wanted, although I may remark that this and every other requisition was to be paid for. When cited before the chief, the man impudently persisted in his refusal, positively denied that he had any wine in the house, though he afterwards admitted that he had in his cellar a few hundred bottles of "petit Bordeaux"—in fact, there were more than seventeen thousand bottles, but declared that he could not let us have any. The Minister, however, explained his point of view to the man in a very forcible manner, insisting that it was a most uncourteous and biggishly way in which his master was returning the honour the King had shown him by putting up in his house; and when the burly



fellow looked as if he intended to give us a little more insolence, asked him sharply if he knew what a "strobund" was? Our friend appeared to guess, for he grew pale, though he said nothing. It was then explained to him that a "strobund" is a truss of straw upon which refractory and insolent house-stewards are laid, back uppermost, and he might easily imagine the rest. Next day we had what we wanted, and, as far as I know, afterwards had no cause of complaint. But the baron received for his wine not only the price that was asked, but something over and above for the good of the house, so that, on the whole, he made a pretty good thing out of us.

And Prince Bismarck with a delighted feeling of relief reported this anecdote of how Metternich outwitted Rothschild:—

Old Metternich, who, by the way, was very kind to me, told me that once when he had been visiting Rothschild, the baron gave him some luncheon to eat on the way back to Johannesburg, with which there were packed six bottles of Johannisberg (Metternich's estate). These bottles were taken out unopened. The prince then sent for his wine steward, and inquired how much that wine cost him a bottle. "Twelve gulden," was the answer. "Well, take those bottles, and the next order you get from Baron Rothschild send them back to him, but charge him fifteen gulden, for they will then be older."

It is certainly very surprising to find Bismarck weakly yielding to common superstitions. This will show that he was not above connecting ill-luck with Friday:—

I was yesterday the victim of a whole swarm of misadventure, one after the other. First, I was to have had a conversation with Odo Russell, who had important business. I sent him a message to wait a couple of minutes for me, as I was occupied with another pressing matter; after a quarter of an hour I came out, and found him gone, and the peace of Europe may perhaps have depended upon it. Then, about twelve I go off to wait on the King, and fall by the way into the hands of —, who compels me to listen to a letter, and holds me a prisoner a long while. In that way I lose a whole hour, during which telegrams of great importance ought to have been despatched. The people concerned may perhaps not have got them to-day at all, and decisions may have been come to and relationships established in the meantime which may have very serious consequences for the whole of Europe, and may completely alter the political situation. All this happened," he said, "because it was a Friday."

Not the least interesting and touching portions of this book are the glimpses we get of Prince Bismarck's relations to his family, more especially to his two sons, who, at the outset, were fighting as private dragoons. Dr. Busch writes:—

He expressed a hope that he might meet his second son here, about whom he frequently inquired of the officers, and he remarked, "You see how little nepotism there is with us. He has been serving now twelve months and has not been promoted, whilst others, who have not served much more than one month, are ensigns already." I ventured to ask how that could be. "Indeed I don't know," replied he. "I have particularly inquired whether there was any fault in him—drinking, or anything of that kind; but no, he seems to have conducted himself quite properly, and in the cavalry fight at Mars-la-Tour he charged the French square as bravely as any man among them." A few weeks afterwards both sons were promoted to the rank of officers.

The translation seems to have been done with care and judgment. Now and then, however, we are not sure of a phrase, and have grave fault to find with the punctuation. Even the little bits of German are sometimes wrong in this respect, the first line of Luther's famous hymn, "Ein feste Burg!" suffering in this respect. But the volume will be warmly welcomed, forming, as it does, a valuable addition to our biographic literature, and shedding new lights on the character of a most remarkable man.

#### PRINSEP'S IMPERIAL INDIA.\*

Mr. Prinsep has written a book which, notwithstanding some defects of taste, will be widely read both in this country and in India. The occasion of his writing it was a commission from the Indian Government, received from Lord Lytton, to paint a picture for the Indian Government, as a present to Her Majesty the Queen on the occasion of the assumption of the title of Empress of India. The subject was to be the "Imperial Assemblage of Delhi." In execution of this commission, Mr. Prinsep, who belongs to a famous old Indian family, started from London at the end of 1876, and proceeded to Delhi. Here, of course, every facility was given him for the prosecution of his work. He was present at the proclamation, he made many studies at Delhi immediately afterwards, and for months subsequently was at the Courts of the different native princes taking their portraits. A good observer should have much to tell relating to such an experience of Indian life, and Mr. Prinsep has sometimes too much to tell. His work consists of a diary sent home from time to time, and this is printed without alteration. The gain from this in one sense is obvious. We have everything as the writer saw it; not as he, a long time afterwards, thought he saw it. There

\* *Imperial India. An Artist's Journals. Illustrated by numerous sketches taken at the Courts of the principal chiefs in India. By VAL. C. PRINSEP. (Chapman and Hall.)*

is therefore a naturalness and freedom of style which is one of the best features of this work. On the other hand, there are observations which ought not to have been printed. Mr. Prinsep has calmly considered this objection. He says, "In publishing such tales as I found current, I may be doing wrong. The very fact of giving publicity to the doings of the great in India is a novelty, but to prove to a rajah that he and his doings are not above public criticism will perhaps cause some improvements in his goings on. If once native chiefs become convinced of this, and the light of publicity can be made to fall on the shades of the zenana, a great public good will be achieved. I confess I have hesitated before I decided to print some of the tales which appear in these journals, and which may be thought to be in bad taste, and an evil return for kindness shown; I plead guilty only to telling the truth, which I fear has been too often suppressed." Now, Mr. Prinsep's decision was right within certain limits. Obviously one's own judgment must decide what those limits should be. It strikes us, to give only two instances, that they are exceeded when the author refers to mere reports relating to a certain Ranees whose portrait he has presented to us, and when he repeats, word for word, the contemptuous opinion which one rajah expressed to him, in private conversation, concerning his friend and neighbour, another rajah. Surely this is worse than "bad taste."

Leaving this, and just adding that Mr. Prinsep has not very often transgressed in this manner, we may say that we find him, on the whole, an exceedingly good companion. He grumbles a little because he cannot get proper times and proper "lights" for his sittings, but he evidently had good reason to grumble. On the other hand, he has trained powers of observation which have stood him in good service for his book. Nor does he anywhere, although he must sometimes have felt a temptation to do so, work up scenery in the fearful style of the artist-writer. That is to say, the artist, as an artist, does not bore us. Even what was pretty generally considered to be the magnificent scene at Delhi does not provoke him to fine writing. On the contrary, Mr. Prinsep evidently had some contempt for it. Catching him up here, we come first to the entry of the Viceroy into Delhi:—

The entry of the Viceroy took place on the 23rd December. A truly magnificent spectacle it was, not so much from the procession of the Viceroy himself, as from native surroundings. I saw it from the Jumma Masjid, sitting between the Ambassador from Siam, who had on a kind of Quaker's hat, and was accompanied by his wife and granddaughter, and the envoy from Kashgar, a magnificent gentleman, in gold and green, with a belt of metalwork round his somewhat bulky waist that filled my heart with envy. The Siamese women were frightful to behold: like monkeys, and ugly monkeys. Before us lay the plain I have described, bounded by the fort. Round the edge of the plain wound the procession, through rows of troops, artillery, and cavalry on the maddas, and infantry lining the streets. First came cavalry, then the Viceroy and Lady Lytton on a splendid elephant, with an abominable English silver howdah made for the Prince of Wales. Then the bodyguard, a very fine body of natives, then the governors and swells on other elephants to the number of fifty; then more cavalry and artillery, &c. All this is very well, but might have been matched by Mr. Myers's circus and tinsel; but nothing I ever saw or have dreamed of could equal the rush of native chiefs' elephants that closed the procession. The chiefs themselves were not there, but their courtiers and retinues were, and they all jostled and pushed together in a most glorious confusion of dress, drapery, and umbrella.

This is a pretty fair specimen of the manner in which Mr. Prinsep is disposed to take the gilt off the gingerbread wherever he goes. But it is nothing to the grand day itself, which is thus described and without any circumlocution:—

Then Major Barnes, the biggest man in the army, in herald's tabard, takes off his hat and reads the proclamation, informing us that the Queen has assumed the title of Empress and will use it on all deeds, writs, &c., &c., "God save the Queen." All this was well heard. Then Thornton, who looked small in comparison with his enormous predecessor, read the same in Persian. Then trumpets sounded for the Empress, and thirty-five guns in salvoes of three at the time were fired from the right wing of the army drawn up in line. After this rather tedious banging, the infantry fired a *feu de joie*, commencing on the right of the front rank, running all along the front, then back along the rear rank. This was splendidly executed and with excellent effect, for it made the rajahs jump, and raised quite a stampede among the elephants, who "skedaddled" in all directions, and killed a few natives. After this another thirty-five guns more, then another *feu de joie*, and another stampede among the natives; then thirty-one more, making the one hundred and one to salute the new Empress. After this came the Viceroy's speech, which was excellently written, but, if I might make a criticism, was much too long, especially as not a word could be heard by the rajahs around. He was quite half an hour praising everybody. After this was over, trumpets sounded again. Then, to everybody's surprise, Kashmir, Sindia, and Sir Salar Jung each addressed the meeting, the two first in their native language, and the last in excellent English. Then trumpets again, and the Viceroy bows and declares the meeting over. All this you will have read in the papers probably in choice language, if not so truthfully, and you will ask what I thought of the business. Well,

candidly speaking, it was what is called a splendid sight, but so was Batty's hippodrome, and so is Myers's circus; of the really splendid and impressive there was an utter want.

It would be curious to know how Lord Beaconsfield would have described this scene. Whatever he might have thought, he would not have compared it to Myers's Circus. What a pile of gilt adjectives we should have had!

Mr. Prinsep, in fact, as the reader quickly discovers, is apparently wanting in "reverence to his superiors," or such persons as circumstances have placed in a conventionally higher social position. Thus, he is painting Holkar at Delhi, and writes:—

I never saw a man so bored, and should have felt more for the breakfastless potentate, but that I was equally bored. Painting in a tent in this climate with a shining and blazing sun is next to impossible, even when you have a good sitter; and as I could not the least see what I was doing, I did not make a good beginning. After I had been painting half an hour, the Maharajah requested me to show him what I had done. "Ah!" said I, in excuse for saying no, "the great God himself took at least five-and-twenty years to make your Highness as beautiful as you are, how then can you expect me to reproduce you in half an hour?" Holkar smiled, and was, I flatter myself, "tickled."

And again:—

I had Holkar sitting again; he was gorged this time, having had his breakfast, and could hardly keep awake. I had but a short sitting, and left him with the promise of going to Indore, to paint him and his son.

Our artist did what he could at Delhi, and afterwards, as we have intimated, went pretty well the round of India. We track him through Agra, Gwalior, Bhurtpore, Jeypore, Juddhpore, Oodeypore, Lahore, Kashmir, Simla, Hyderabad, and so on. Everywhere he has something new to say, while, as may be gathered from what we have quoted, his descriptions of persons are often decidedly unique. Naturally, we expect at the close some general impressions of India and its government. Everyone has something to say upon this subject, but Mr. Prinsep says very little. We quote one observation, however, which strikes us as exceedingly true:—

I would have the Englishman unbend somewhat towards the native, and be inclined to make more allowance for his prejudices, which are the inheritance of ages; in fact, not expect a native to be an Englishman.

And I am emboldened to speak in this manner, because I fear that each day we are becoming more English in India. Each year communication becomes more easy between England and her great Empire in the East. Each year greater facility is offered to the English official to visit his native land, and so that official becomes more and more a camper and sojourner in India. With his eyes constantly fixed on England, he does not identify himself with the people and the country, with which he has little sympathy, and is apt to regulate his conduct by the opinions of his fellow-countrymen rather than by the interests of the empire he is called upon to govern. Frequently, too, I fancy, India is sacrificed to the exigencies of the home Government, for those who direct our home policy have no idea of the many wants of the native, whose character they have never studied. I think I am only saying what every Indian officer would endorse, and that it is impossible for India to be well governed from Downing-street.

Whether Mr. Prinsep's picture is finished, we do not know, but we are candidly told that it is not to represent the actual scene at Delhi; it is to be a picture painted in commemoration of the scene. For instance, the Viceroy, Lord Lytton, stood during the great ceremony. It has been found that he made a mistake in doing this; he should have sat, so he is to be painted sitting. Many portraits are given in this volume, but they are not attractively engraved, nor are they representations of particularly attractive individuals.

#### THE MONTHLY REVIEWS.

The *Fortnightly Review* for February contains several articles of unusual interest, and written with great ability. Conspicuous amongst these are an essay on "Virgil and the Religion of Rome," by Frederic W. H. Myers, and the first of a series of chapters on "Socialism," by John Stuart Mill. The first must be read as a whole; no extracts can give any idea of its scope and of the depth of its meaning. Miss Helen Taylor has done wisely to accede to the wish of the editor and to let the world know what Mr. Mill thought of Socialism and its proposed cure for certain economic and social ills.

These chapters, we are told, might not, when the work came to be written out and then re-written, according to the author's habit, have appeared in the present order; they might have been incorporated into different parts of the work . . . but . . . while they appear to me to possess great intrinsic value as well as special application to the problems now forcing themselves on public attention, they will not, I believe, detract even from the mere literary reputation of their author, but will rather form an example of the patient labour with which good work is done.

The introductory chapter which follows a short preface deals with the subject generally, and specifically with Socialist objections to the present



order of society. These are for the most part expressed in the words of Socialist writers. We shall look with much interest for the continuation and conclusion of these chapters, as there are in Mill's published works several indications of views held by him unlike those of most writers on Political Economy. Mr. Matthew Arnold's lecture to the Ipswich Working Men's College is published under the title, "Ecce, Convertimur ad Gentiles." He has shaken the dust off his feet in the presence of the middle-class, and he turns to the working class as to the Gentiles. "For twenty years," he says, "I have felt convinced that for the progress of our civilisation, here in England, three things were above all necessary:—a reduction of those immense inequalities of condition of property amongst us, of which our land system is the base; a genuine municipal system; and public schools for the middle classes." In the advocacy of these changes Mr. Arnold has found that the middle classes resist him on the ground of his Socialistic tendencies, and on the plea that the working class cannot be too much exhorted to self-reliance and self-help. But surely he must also have found a large number amongst the middle classes who do not care for primogeniture, and who are not satisfied with the present hap-hazard method of private schools education. He feels he has obtained an immense leverage by the establishment of school boards, and he makes telling use of the argument, but, of course, he cannot conclude it without a side fling of his customary scorn at Dissent. At present, he contends—and he ought to know—that the secondary schools of England are the most inferior among the civilised nations of Europe. Establish really good secondary schools, "and this must tell in the end, and will gradually fit the middle classes to understand better themselves and the world, and to take their proper place and to grasp and treat real politics, politics far other than the politics of Dissent, which seem to me quite played out." Mr. M. Arnold consequently gives us up, we are a "Judaic unelastic middle class," and he turns to the Gentiles, apologetically adding,—

Do not be affronted at being compared to the Gentiles; the Gentiles were the human race, the Gentiles were the future. Mankind are called in one body to the peace of God, that is the Christian phrase for civilisation. Do you then carry it forward yourselves, and insist on taking the middle class with you.

To which we, as Nonconformists, add in the language of St. Paul, "What then? Notwithstanding, every way, whether in pretence or truth, Christ is preached; and therein do rejoice, yea, and will rejoice." Two papers are of a controversial character—one in answer to the question, "Shall we give up Greek?" by Mr. W. E. Freeman; the other, on "Economic Method," and are due to the originating impulse of Mr. Lowe. Both are addressed to scientific teachers rather than to the general reader.

The longest, and in one sense the most important, article in the *Contemporary Review* is by the Rev. Father Ryder in reply to Dr. Littledale. Its importance is due to the weight of its argument against the persistency with which the Ritualist party remain in the Church of England. But it has also another interest attaching to it, viz., that it exhibits a skill of fence and controversial sword practice that must surely belong to Rome pre-eminently. Dr. Littledale would be wise, in our judgment, to let Rome alone; the Abbé Martin appealed to the Ritualists to look thitherward for shelter, and now Father Ryder tells them what he thinks of their position in the Anglican fold. He twits Dr. Littledale with his liberalism:—

Ritualism is not, and perhaps never can become, homogeneous, and more and more as the liberal element articulates itself, must all those who in any degree hold to a Divine ecclesiastical tradition separate themselves from those who are merely flimsy Protestants with an antiquarian turn for early Church usage.

This personal description of the Ritualist party becomes more frequent when the writer replies to Dr. Littledale's charges against those who have joined the Roman Church. Father Ryder says:—"I am not pleading my own cause, yet in one sense it is mine, inasmuch it is the cause of those to whom I owe it that I am not now on board a ship drifting heavily on the rocks, with officers and crew alternately putting one another in irons." He remarks sarcastically upon the High Church fashion of throwing stones at the windows of the Catholic Church, bowing at the same time to Dr. Newman, as though he approved of their doings.

And even when he has sallied out upon them and dealt them his weightiest blow, the very Ritualist, transfixed on his spear, will writhe round in an expiring effort, not to strike, but to exclaim, "Ah, never mind, your heart is with us after all." It is touching, yet it is absurd.

Dr. Littledale's pretensions that the revival of

religion, the greater popularity of the Church, the vast missionary efforts abroad, are due to the Ritualist movement, are ridiculed and exposed. They are distributed amongst Broad Churchmen, Methodists, and others, as the true originating impulses. Finally, Father Ryder tells the party represented by Dr. Littledale that while it—

With open profession of scorn and hatred of Rome on its lips, disports itself in the very vestments which it was death for our Catholic ancestors to possess, with rights to the same, that, for the life of us, we cannot see to be other than those of any inheritor of a hangman's wardrobe, it requires all the grace of that terrible tumble with which Dr. Littledale accredits us, not to be sometimes angry.

Mr. Wallace contributes in the same review to missionary societies and students of geography a paper on "New Guinea," full of valuable information. Of two articles on "Hospitals," one on "Ladies' Nursing," the other on "Medical Schools," the former should be read by every woman who feels a call towards such work, and who has the necessary leisure and means at her disposal. The second was naturally provoked by Mr. Gilbert's attack of last month. The Rev. W. L. Blackley offers some "common sense" advice to traders on "Co-operative Stores." The advice is that they should go and do likewise—that is, issue a price list of articles for cash. We fear that the small dealer will be absorbed before he can do that. The little he needs of any special article is so trifling compared with that which the Store takes that he has to pay more for an inferior quality. Another remedy than that will have to be found. At present the saddest reflection is that the number of people who cannot pay cash is so great that the remedy in most cases will not be needed for many years.

The *Nineteenth Century* also contains an article on "Co-operative Stores," from which may be learned how great is the progress of co-operation in retail trading, and how impossible it would be for the small trader to act upon the advice of the Rev. W. L. Blackley. It appears that in seven years the sales of the Army and Navy Stores have amounted to over five millions. This society pays both stamp duty and income-tax. It pays also five per cent. dividend to its shareholders, and goes on constantly reducing prices. The writer of the article discusses how far the retailer has been injured by the system, and what remedy he has at hand, and concludes that the co-operative system is too deeply rooted to be destroyed by public meetings and clamour. Cash payments and no credit would be the best thing for the retailer, but even then he could not buy so profitably as the stores: "for instance, one co-operative society last season bought up within one week twenty-six tons of crystallised fruits, such as apricots, cherries, green gages, &c." It appears that some of these societies are not content with getting rid of the middleman between the manufacturer and the dealer; they have turned manufacturers themselves. There are many interesting and able articles in this number of the *Nineteenth Century* on science, art, and politics, but there are two of commanding interest. The one is by Professor Fawcett on the financial condition of India, the other by Leonard A. Montefiore on the social condition of Germany. The prospects of both countries are gloomy, but those of the latter are darker even than those of the former. Mr. Fawcett shows us, as we noticed last week, that India is not an inexhaustible mine of wealth, but a fruitful soil that must be tilled by humble industry. When once Mr. Fawcett's case is proved, the justice of England will respond to his claim. But in Germany justice and wisdom seem alike dead, so far as her rulers are concerned. In this concluding article on "Liberty in Germany," the writer sketches the history of various movements tending towards freedom; and has to confess that in nearly every instance these have been repressed by the Government. In this history the Ultramontane effort, the opposite Rationalist revival under Ronge, and the revolution produced by the extreme Radicals in '48 and '49, occupy a large portion of space. The period between 1849 and 1866 is described in a few lines:—

Domiciliary visits were now attempted with a frequency and unreasonableness which were, indeed, original of their kind. To have been seen speaking to any one who had taken part in the Barricade Day was enough to ensure a visit from the police, and to give them ample excuse for dragging a man off to prison. But the bitterest persecution was reserved for those persons who, sickening of the unreasoning orthodoxy which the State was thrusting upon every church, every university, and every school, had established a so-called Free Congregation.

The interest of the writer from 1866 to the present time is chiefly concerned with the causes and growth of Socialism. Of these causes, one of the most

direct sprang, he asserts, from the personal influence and cunning of Bismarck:—

He saw that if the poorest and most uneducated classes had Socialist literature thrust continually upon them, they would in time grow desperate in their rage against all that capitalist class whom they were taught to regard as luxurious spendthrifts, enjoying the pleasant idleness made possible by the ceaseless unrequited labour of the poor. That rage would soon be the terror of the classes immediately above the poorest of the smaller capitalists, the great middle class population.

Brief sketches of two sincere Socialist leaders are added, and the progress of the movement is brought down to October of last year. Since then the revolution which the terror inspired by Bismarck and the writings of Ferdinand Lassalle and Karl Marx were intended to produce, has occurred, and M. Montefiore in a postscript gives us a few of the results which have followed the passing of the bill against the Socialists.

Men and women, whose opinions were such as were likely to disturb the public peace, were driven from the town at two days' notice. And not in Berlin only, but in all Germany, were such tactics pursued; at the time I write (January 14, 1879), sixty-two persons have been already expelled from their homes. Many of the exiles lost by the edict all means of livelihood, and arrived, supported on such means as the benevolence of their friends could give them, in countries where thought is free, and all opinions are allowed expression. Here they will live to feel that bitterest Heine's, the knowledge of their Fatherland's infinite degradation.

The January number of the *International Review* (which it may be remembered is published in New York) opens with a suggestive poem called "Frustration." It is a dream whose hopes are not fulfilled:—

I dreamed that Science, after wanderings fleet,  
Or difficult climbings with slow, laboured breath,  
Had planted her divinely insolent feet  
On the weird boundaries between life and death.

Throned among wild acclivities, brave and strong,  
She loomed with maiden stature terribly bright.  
Below her surged a marveling human throng;  
Beyond her was eternity's wall of night.

The great mass roared like some wide turbulent sea,  
And now from their vague midst a voice rang bold,  
Oh, speak! Our suppliant world beseeches thee!  
Divulge what mysteries those deep eyes behold!

Then with a smile no portraiture could reach,  
Her luminous lips were parted, and she spoke;  
But ere I had caught one fragment of her speech,  
By some austere fatality I awoke.

Of the articles which compose this number the best are by Pressensé on "Morality in French Literature," and by Karl Blind on "Mazzini's Views of the Eastern Question and Russia." This latter is the first of two papers, which when completed will be published in a separate form. They are just what we should have expected, and they account for the attitude of sincere Liberals like Mr. Joseph Cowen towards their own party and the present Government. It is impossible to say with certainty that Mazzini's views would have remained unchanged had he lived till now; but we think that it is more than probable that his suspicion and hatred of Russia would have been undiminished. With the exception of a review by a "Mechanic" of Mr. Tyndall's philosophy, the other articles are concerned with American affairs.

#### BRIEF NOTICES.

*Lives of the most Eminent British Painters.* By ALLAN CUNNINGHAM. Revised edition. Annotated and Continued to the Present Time by Mrs. CHARLES HEATON. Vol. I. This work, when completed, will prove a most valuable addition to Bohn's Library. Allan Cunningham was a critic at once of fine insight and rare power of rising to clear principles, and of following up exceptional illustrations; setting them in a true light, even when they might have seemed to superficial view defiant of it. We are not surprised that he should have written as he did of Reynolds, and Barry, and Opie; but when we find him coming so near to doing justice to Blake, we are compelled to admit to ourselves the presence of a fine critical spirit. Cunningham's life is lightly and gracefully sketched; but the writer is surely thinking of Irishmen when it is said in the first sentence that "Cunningham, like most Scotchmen, claimed descent from an ancient family." We were not aware that Lowland Scotchmen, with their extremely democratic feelings, as represented in their ideas both of Church and State, had ever exhibited prominently this weakness. This volume ends with Opie, so that Mrs. Heaton's great work will come in the later portion.

*From a Quiet Place.* Some Discourses. By the Author of "Recreations of a Country Parson." (C. Kegan Paul and Co.) The quality of these sermons varies much. Some are full of attempts at originality and quaint unexpected remark, others are richly practical, and with just enough of meditateness as to justify the title they bear. Some-



times there is a tendency to paradoxical expression, as here and there in the sermon titled the "Love of Money the Root of all Good." We have read with most pleasure the two sermons "The Desire of all Nations" and "The Royal Law," which really are sermons—permeated by a sweet and earnest eloquence—and not essays. We must gratify ourselves by giving this extract from the latter:—

There are two classes of philanthropists of more impulse and emotion: one of those whose regard for their fellow-men is nothing more than a luxury of sadness dwelling apart from all action or thought of action; and the other of those whose disposition has in it something more generous and self-forgetting, and who try to realise, among the commonplace people of this commonplace world, some, at least, of the great fancies with which minds less energetic are content to people a world of dreams. Now, I am far from saying that God's grace is absent from the heart-sprung kindness of some who do not speak of God's grace. I believe that every influence that lifts us up and makes us kinder and better comes of God's Spirit, and is used and helped by Him. And we may well rejoice when we see the power of genius directed—would it had always been directed as well—towards wakening in hearts which the world has seared and deadened something like disinterested regard towards man as man. Never could that power be better used than to the sacred purpose of reviving the buried remembrances of the past, and calling in the cherished associations of beloved seasons and places, all to kindle in the chilly breast the spark of interest in the joy or woe of others; and we know too well how deeply seated in our being are the well springs of human feeling, to wonder that the tear has stood in many an unused eye, and that the hard features have been softened, as the philanthropy of some, not philanthropists only in their writings, made its touching appeal to all that is impressionable in human hearts. And there have been those who have done more than to seek to stir emotion: there have been those who have earnestly endeavoured, by means in which religion was not explicitly recognised, to lift up souls from ignorance and guilt, and to train them to better and purer things.

*Sermonic Fancy Work on the Figures of our First Acquaintance with Literature.* By JOHN PAUL RITCHIE. (W. B. Whittingham and Co.) Under the guise of commentary on texts from old nursery rhymes and stories, Mr. Ritchie really gives us some very admirable discourses—"Sermonic Fancy Work" in very deed. It is astonishing how, by the help of a slight vein of paradox and a nimble fancy, he can pass almost imperceptibly from mild fun to very sad earnest, touching not a few of our most ingrained faults in the most efficient way. "Little Jack Horner," "Little Miss Muffit," "Humpty Dumpty," "Jack Spratt," and the rest are made to bear a burden of meaning such as, we fancy, no one would suppose them able to carry. We may give but one specimen and recommend our readers to this pleasant little volume:—

Mr. and Mrs. Spratt between them licked the platter clean. There must be loss and waste in the world so long as individual tastes are fettered and repressed. The strength of society is proportionate to the room allowed in it for individual development. We are strengthened by our diversities, we are united by our differences. If "the individual withers," the world cannot be more and more except in a bad sense. We are made different from our fellow mortals, "that they without us should not be made perfect." And that we may help to mould society, we must be true to ourselves.

And the World's flowing Fates in our own mould recast.

The nature of every individual must have its appropriate food in order to fulfil its proper service in the world. We must have freedom to follow our natural bent in order to attain our natural development.

*Hopefully Waiting, and Other Poems.* Companion Volume to "Our Home Beyond the Tide." (David Bryce and Son, Glasgow.) This selection of sacred pieces, collected by Mr. A. D. F. Randolph, of New York, is composed of very good specimens of the class. We are surprised, however, that he has not included one or two of Sadie's, and a few of George MacDonald's. There is no lack of eclecticism, however. Besides the pieces from Mr. Randolph's own pen, are specimens from Whittier, Sir Walter Raleigh, Bonar, Mrs. H. B. Stowe, Bryant, Anna Wagner, and many others. The volume is very neatly got up, and should be found handy for the pocket or the sick-room table.

Messrs. Marcus Ward and Co. have almost surpassed themselves in the issue of the half-crown edition of Scott's novels—some half-dozen volumes of which are now before us. They are printed in clear type on good paper, and are strongly bound. Each volume has numerous illustrations, some of them large and others small, and let into the text, and all are fairly illustrative of the author's ideas, though they are not all up to the same mark of artistic excellence. "The Talisman" and "The Fair Maid of Perth"—the last volumes which have come to our hand—are certainly in most respects admirable, not too small, nor too heavy to hold conveniently in the hand; and the wholeseries certainly deserve to be commended, as the outcome of an enterprise which has in view to supply healthy and really elevating literature at the very lowest price.

*The Homiletic Quarterly.* Vol. II. (London: R. D. Dickinson.) In this volume we have seventy-

four sermonic outlines, fourteen homiletic sketches, two sermons by great preachers, fifty-six outlines—we must call them, for they are virtually such—under the heading of "The Preacher's Notebook"; besides discourses for children, and a lecture for week-night services. If this supply has been created by the demand, we are indeed sorry, as it points to an evil which all honest men must deplore. It will be a great pity if the *Homiletic Quarterly* degenerates into a mere collection of sermons, or sermonic outlines, whether they be written by great men or small. The original idea of Mr. Dickinson was, we take it, something different from this. And for the sake of those for whose special benefit the work was started, we trust that original purpose will be kept more steadily in view. Some of these "Outlines" will not bear much criticism. We hardly expected to meet in 1878 with such a passage as that which we subjoin. The text is Luke ii. 7; subject, "Christ Outside of the Inn." The italics are ours. "Was there then in this Inn no woman tender-hearted enough to share her own room with this poor sister from Galilee? Was there no man chivalrous enough to give up his room, out of common humanity, and make his own bed in the stable?"—p. 520. Such a mode of speech would lead the uneducated portion of an audience to suppose that an Eastern khan is in most respects similar to a modern inn or a second-class hotel, while those who had read—say Dr. Farrar's "Life of Christ"—would feel that they could instruct their teacher. Leaving the sermons, we meet with some admirable papers on Biblical science by Dr. Duns, whose two volumes on this subject are, we fear, not very widely known. The expositions by Dr. Bruce, Dr. Milligan, Mr. Fausset, Mr. Roberts (of Holloway) and others, are, for the most part, valuable. They form one of the best features of the work. There is also what the editor calls "A Clerical Symposium" on "What method of Preaching is most calculated to render Divine Truth effective in the present Age," being a series of well-written papers contributed by Dr. Blaikie, Dr. Pressensé, Dr. Reynolds, and the Rev. J. Clifford, M.A. If the editor could secure more material of this kind the value of the *Homiletic Quarterly* would be considerably enhanced.

The *Westminster Review* is the only organ of high-class literature out of the Tory ranks—where there is only one—which has seen fit to defend the whole foreign policy of the present Government. In the current number, in addition to the "Russians in Turkey," an article of more than sixty pages is devoted to an elaborate defence of the Afghan policy, besides which large space is given to the same question in "India and our Colonial Empire." Here, too, we notice a defence of the filibustering policy in South Africa. The other articles in the present number are of singular interest. One on Dr. Johnson is the best critical paper relating to the subject that we have read. We are glad to see that Dr. Mains' ridiculous work has real justice done to it. An article on the "Papacy," while incomplete, contains a scholarly exposure of the imposture of the Papal descent from St. Peter. The most original article, however, is on the "Caird Family"—one of the most finely-written chapters in recent Italian history.

The *Expositor* for February contains work by two new hands—new, at least, to its pages. Mr. Tipple writes a delightful paper on the Holy Ghost as "Dove and Fire"—dove to the Saviour, in whose nature it met no opposing element—fire in the case of men where it must consume sin and purify the nature. Mr. Short regards forgiveness as a blotting out of the sin, and, therefore, of its consequences, and he looks at punishment as one servant employed by the Almighty of blotting out our transgressions. Justification he understands to mean a making righteous (p. 156). It is scarcely possible, however, to overlook another element in Paul's understanding of the term. We are treated as righteous, for Christ's sake, that we may, by His power, be made righteous. Dr. Bruce gives a valuable essay on the "Wise and Foolish Hearers," and S.E.C.T. represents the Prodigal's elder brother as being another kind of prodigal—more difficult to deal with than the younger son because he is more than tainted with self-complacency. We can hardly be far wrong in hazarding the guess that S.E.C.T. is one of the editor's aliases. But why does he not continue his "Book of Job?" Dr. Morison and Dr. Fairbairn furnish valuable matter; but the present issue is a little too much in one vein. There is no Old Testament paper in the list—another reason why the Commentary on Job should reappear.

CHAPPUIS' DAYLIGHT REFLECTORS FOR MILLS.—Factory, 69, Fleet-street.

#### THE TIMES AND THE EVANGELICAL PARTY.

The *Times* recently contained a leading article apropos of the death of Dr. M'Neile, in which it was contended that the Evangelical party as it originally was has "vanished into thin air." Two generations ago it was a power in the State, the only section in the Church that had life. Now, its place is taken and its work done by men of a very different stamp, and there is no hope of the revival of what was once so earnest and so dear. The decline of the Evangelical party was attributed in part to the coldness and unimpressiveness of their forms of worship, and in part to their Puritanical study of the Bible. Dean Close and Canon M'Neile have taken up the cudgels on behalf of their party, and deny the allegations of the *Times*. The following are the conclusions of the vicar of Stradbroke:—

1. It is a fact that the distinct doctrines of Evangelicalism—to which Dr. M'Neile was ever faithful—are preached in about five times as many churches in England and Wales as they were fifty years ago. Does this look like decay?

2. It is a fact that at least ten times as many pulpits in large towns are occupied by clergymen who are thoroughly Evangelical as they were fifty years ago. I point to the east, west, and north of London, to Manchester, Liverpool, Birmingham, Sheffield, Bradford, Hull, Newcastle, Nottingham, Bath, Cheltenham, Clifton, Plymouth, and confidently invite investigation. I see no symptom of decay.

3. It is a fact that those religious societies which are mainly supported by Evangelical Churchmen are the largest, wealthiest, and most powerful of the day, and are all of them at least twice as wealthy as they were fifty years ago. Does this look like decay?

4. It is a fact that large associations of clergymen and laymen, united together by common attachment to the principles which Dr. M'Neile maintained, hold annual conferences all over England, with annually increasing numbers and success. Fifty years ago they did not exist, with the single exception of the venerable Islington meeting, which met comfortably in a private house. No private house would hold it now, with its 300 attendants! Does this look like decay?

I admit freely that other schools of thought have come to the front in the Church of England which are quite as zealous and as popular in some quarters as the Evangelical school, and can point to numerous adherents. I admire their zeal, and have not the slightest wish to exclude them from our pale. Of many of their members I could say, *Cum talis sis utinam noster esses*. But I venture boldly to affirm that the success of many clergymen of other schools than my own arises mainly from the fact that, wittingly or unwittingly, they often preach the very same doctrines that we do. Sixty years ago they would have been called downright Evangelicals. We have no longer any monopoly of Evangelical truth, and I am not ashamed to say that I thank God for it.

I admit freely that the Evangelical body has many weak points and defects. We lay no claim to perfection. But I fail to see any proof, notwithstanding all our faults, that our late honoured friend Dr. M'Neile belonged to a decaying body or a dying cause. Doubtless he had left behind him none equal to himself. We shall long miss his clear statements of doctrine, his holy boldness, his devoted attachment to the supremacy of Scriptures, his unflinching assertion of Protestant principles, his trumpet-toned eloquence; but the great body of which he was so distinguished a member is far larger and stronger than it was when he began his ministry. Evangelicalism, I venture to think, is neither decaying nor ready to die.

In a further article the *Times* more fully explains its views:—"Evangelical divines of the earlier school had not assailed tradition, because none insisted upon it beyond measure. They had supported the authority of the Church without a suspicion that Church government was ever likely to be chargeable in this country with any worse fault than a love of ease. The new Evangelical party was a party of combat. So far as it was a party at all, its life was bound up with the life of the sect it had arisen to oppose. While Tractarianism maintained a thoughtful theological character, the set of views which we are compelled for want of a better term to describe by the barbarous name of Evangelicalism was its necessary counterpoise. Much in those doctrines was repulsive, as was much in the doctrines with which they contended; but Evangelicalism met its adversary face to face, and between them they fairly represented most of the living energy of the Church of England. Since Tractarianism has turned into Romanism, or burlesqued its old self as Ritualism, the Church of England has needed no special party within itself to balance it. At the beginning of the struggle, besides High Church and Low Church, there was the Church which contained both. Still inert and sluggish, it was a mass against whose passive lethargy the two parties alike strove. Within it each sought to make converts, who, however, when won, remained Churchmen as before, though stationed in one or the other camp. Ritualists now may be numerically strong. They might even claim, though we do not expect to see the day, to be a majority of the clergy. But, few or many, they are marshalled on one side, with the whole body of Churchmen who are not Ritualists on the other. Formerly a Churchman who acted up to his duties must almost necessarily have been a High Churchman or Evangelical. A man now need bear no other appellation than that simply of Churchman to be reckoned as of course an enemy of Ritualism. 'Evangelicalism,' in the modern sense of the term, existed to war with Tractarianism. The virtual extirpation of Tractarianism has cut the root of its opponent's life. Dean Close declares that his party is not dead, and counts the numbers of his colleagues and disciples. From a handful half a century back the band of Evangelical clergy now, he boasts, has increased till it reckons its hundreds.



There are Evangelical bishops; still living Evangelical preachers, he modestly hints, have made their way within the almost more sacred rank of deans. Exeter Hall has its May meetings year by year, and hundreds of thousands of pounds are levied in the name of Evangelical purity of doctrine. Canon Ryle, from his more recent and active experience, repeats Dean Close's song of triumph. We do not question—we never meant to question—the affluence and prosperity of the Evangelical party from this point of view. Evangelical tenets are maintained, we rejoice to admit, by fifty or a hundredfold the number of clergy that dared to proclaim their faith when Dr. Close was a curate in a suburban parish. Laymen who would have doubted the respectability of the denomination in those days are prompt to arrogate it in these. Bishops who look askance at a Ritualist candidate for orders accept with effusion a profession of Evangelical faith. Yet we hold, not so much in spite of all these testimonies to the progress of Evangelical principles as on account of them, that 'the Exeter Hall divine of half a century ago is antiquated and well-nigh obsolete.' His party was the champion of certain special doctrines against the efforts of Tractarianism to set up certain other doctrines as better entitled to be the keystone of the Church of England. The retreat of Tractarianism or its absorption in Ritualism has left Exeter Hall master of the field. But arguments compiled against Tractarianism beat the air when levelled at the new form the movement has taken. A cry of 'Agreed' has a more ominous sound in the ears of an orator than the most menacing murmurs of dissent. Mr. Ryle expresses forcibly what we mean when he asserts that the success of many clergymen of other schools than his arises mainly from the fact that they often preach his doctrines. "Sixty years ago," he says, "clergymen who stoutly repudiated the name would have been called downright Evangelicals." He and his friends, he readily admits, "have no longer any monopoly of Evangelical truth." Doctrines which the Evangelical party inculcates are claimed by others than so-called Evangelical clergymen for their birthright as English Churchmen. The special doctrines which were the shibboleth of the Evangelical partisan of sixty years ago are no longer put in the front by his spiritual descendants. The clue to their significance is lost with the change in the standing-point of their foes. Dean Close and Mr. Ryle possibly forget the mode in which their ancient fellow-workers conducted their campaigns against Tractarianism. They were very much in earnest; but neither they nor their antagonists were chivalrous. Each side assumed that the other must repudiate whatever truths itself believed. Oxford regarded Exeter Hall as a friend of anarchy and a reviler of all that was delicate and gracious and kindly in an ancient Church. Exeter Hall retorted by accusing Oxford of traitorous hostility to almost every doctrine to be found in the Epistles of St. Paul. Controversy has softened since those times, and pronounced Evangelical views are no longer incompatible with ordering the stately ceremonial of a cathedral service. We heartily welcome the change; but any subject of it ought to remember that, in returning to the Evangelical type as represented in Mr. Wilberforce, he has ceased to be a Boanerges of the Strand. If the Evangelicals are no longer to be numbered on the fingers, it is that their peculiar watchwords are seldom heard now; that their ranks are recruited by multitudes of men who love pure doctrine, but who would never have consented to be defiant partisans.

#### JUDGMENT IN THE ST. VEDAST RITUAL CASE.

Lord Penzance gave judgment on Saturday in the case of "Sergeant v. Dale," a suit instituted under the Public Worship Act, containing twelve charges against the defendant, who is rector of St. Vedast and St. Michael-le-Quere, in the City, of illegal conduct in the celebration of the Holy Communion. The Rev. T. P. Dale did not appear, and an officer of the court gave an amusing account of the manner in which it had been attempted to evade service of the official notice.

Lord Penzance proceeded to give judgment as follows:—"This is a proceeding under the provisions of the Public Worship Regulation Act. As the Bishop of London and the Archbishop of Canterbury are both interested as patrons of the living, the requisition to the court to hear the case has been made by the Bishop of Exeter, who had been appointed by Her Majesty the Queen to act for the bishop and archbishop, under Section 16 of the Act. The respondent, Mr. Dale, has not appeared or taken any part in the proceedings, though he has attempted to influence the result by some unusual and singular conduct, to which I will advert." His lordship then went through the twelve charges, and said the 13th article, as to a moveable cross, was withdrawn. He held that the charges relating to the use of lighted candles, bowing and bending during the Prayer of Consecration, mixing water with the wine, and elevating the bread and wine in an unauthorised manner, were proved and had in previous decisions been declared unlawful. He (Lord Penzance) therefore admonished Mr. Dale not to repeat them. The sign of the cross with his hands towards the congregation, at the time of saying the Absolution and at other times, and permitting the hymn "Agnus Dei" to be sung were unlawful; and he admonished Mr. Dale not to repeat them. As to the biretta, it was declared in the Purchas case to be unlawful, and he therefore admonished Mr. Dale not to repeat it. Then as to

the west side, or eastward position, that was proved, and he admonished Mr. Dale. As to the wafer bread, the proof was not sufficient, and therefore that article was not proved. The tenth article was the tolling of the bell, which he held to be proved, and he admonished Mr. Dale not to repeat it; as also the elevation of the alms, and he admonished him accordingly. His lordship said: Having gone through the charges contained in the "representation," I should be glad if nothing more remained to be said. But the strange conduct of the respondent in relation to these proceedings cannot pass wholly without comment. It need hardly be said that Mr. Dale has not appeared in court; he has not come forward to defend himself either in fact or in law, or to point out that any technical omission or mistake has been made by the different diocesan or provincial officers through whose hands these proceedings, under the very complicated provisions of the Public Worship Regulation Act, are required to pass. Acting as others similarly placed have acted before, he (Mr. Dale) has wholly refrained from presenting himself to urge his objections, if any, in the court where any irregularity might perhaps be set right, and has reserved himself and his complaints, if he has any, for another tribunal. But in addition to this he has addressed an unusual and curious letter to the registrar of the court, complaining of technical defects in the proceedings, and warning the court that if the proceedings are continued against him he shall take such steps as he may be advised for the protection of his just rights. Meanwhile he has endeavoured in every possible way to avoid being served with any of the notices or other papers connected with the proceedings, and, having refused to take out of the postman's hand a registered letter containing one of the most important, he has had the courage to write and complain that he never received it. As a climax to this line of conduct, he has afforded the not very dignified spectacle of a gentleman and a clergyman of the Church of England running down a narrow flight of stairs into the basement of his house as soon as he caught sight of the officer of the court with the paper in his hand. He could hardly have understood that the dreaded paper was nothing more than a notice to him that this cause would be proceeded with to-day. He might safely have preserved his dignity without compromising his just right.

His lordship then declared judgment against Mr. Dale, and condemned him in the costs of the proceedings.

#### MR. MACCOLL ON THE PUBLIC WORSHIP ACT AND THE LAW COURTS.

At the annual meeting of the local branch of the English Church Union, recently held at Ipswich, the Rev. M. MacColl, who attended as a deputation, said that the value of the recent judgment in the Court of Queen's Bench was not in the case decided, but in the principles laid down, and the strictures of the Lord Chief Justice on the Judicial Committee of the Privy Council, and the unique and anomalous court over which Lord Penzance presided. Lord Penzance had suspended Mr. Mackonochie from the exercise of his office and the emoluments of his benefice for three years for contumacy in disobeying two monitions of the Court of Arches, and in doing this he was fortified by the precedent of the Judicial Committee in the Purchas case, and the Court of Queen's Bench had ruled that not only Lord Penzance in the case of Mr. Mackonochie, but the Judicial Committee in the Purchas case, had violated the law they were appointed to administer. (Applause.) That statement Mr. MacColl proceeded to justify by quotations from the Lord Chief Justice's judgment, in which his lordship said there was not even a trace of any authority for the power exercised: that the jurisdiction claimed had been "within the last few years for the first time assumed, and he had almost said usurped"; that he "could only account for the extraordinary inconsistencies and inconsequent reasoning of the court by charitably supposing that there must have been some error in the report," and that the conduct of Lord Penzance and the Judicial Committee was "inconsistent with the principles of penal jurisprudence." Some people had said, Mr. MacColl further observed, that substantial justice had been done, but he was glad to say the Lord Chief Justice stigmatised it in indignant terms. Finally, his lordship said that a judge could not "set himself above the law which he has to administer by making or modelling it to suit the exigencies of a particular occasion." Mr. MacColl proceeded to say that a fallacy constantly dinned into our ears was that the Public Worship Regulation Act altered nothing but the mode of procedure. That was not true as a matter of fact, but if it were true that would not mend the case, for the abolition of trial by jury might be called by the pretty name of a mere change of procedure. It would, nevertheless, be a fundamental change in the law itself. Having thus proved his statement as to the strictures cast by the Lord Chief Justice on Lord Penzance and the Judicial Committee, Mr. MacColl proceeded to show the bearing of the judgment on the resolution before the meeting. Not only those troublesome people the Ritualists, but the High Church party as a body had been contending for the principles laid down by the Chief Justice—that the Judicial Committee and Lord Penzance had been exercising a usurped jurisdiction, and that they had added a budget of extraordinary blunders to their usurpation. For this they had been denounced as lawless, and other opprobrious epithets had been

cast upon them. When they came to think of it, a very Nemesis had dogged the footsteps of the Public Worship Regulation Act. The reasons given for passing the Act were that it would put down Ritualism and cement more firmly and closely the union between Church and State. Instead of putting down the Ritualists they had worried a parson and his congregation here and there, but the general result had been a steady, general, and resistless advance along the whole line. (Hear, hear.) The Church Association had spent large sums of money, and they were not simply where they were when they began, but the tide which they thought so terrible had pressed on them up the beach in all directions. As to the union between Church and State, he would express no opinion as to whether it was stronger or weaker now than before, but he was convinced that the Act had done nothing to cement the union. He thought it an ill-omened thing that the first judge appointed to administer that Act should have been a man whose judicial experience had not been gained in reconciling discordant parties, but in sundering unions contracted under happier auspices, and the career of the judge had certainly justified the evil prognostication.

The Rev. J. Outram Marshall, who followed, said they had not only got a judgment against Lord Penzance, but against the Judicial Committee of the Privy Council, which was at the bottom of it all. It was with the Privy Council that the conflict was, and that conflict had been left them as a legacy by two of the noblest priests of the Church of England—John Keble and Bishop Gray, the latter of whom said either the Privy Council would destroy the Church of England, or the Church of England would destroy the Privy Council. He (Mr. Marshall) thought we were beginning to see which it would be. It was just possible that the decision of the Court of Queen's Bench might be reversed on appeal, although he did not think it would be; but, even if it should be, it would have destroyed the popular belief in the infallibility of the Privy Council.

#### FATHER HYACINTHE AND THE ARCH-BISHOP OF PARIS.

Archbishop Guibert has addressed to "M. Hyacinthe Loyson" a reply to the letter signed "Hyacinthe Loyson, pretre." He declares the letter a breach of the commonest decorum, and that as long as Father Hyacinthe persists in his melancholy apostasy no relation is possible between him and those whom he has plunged in grief after they had overwhelmed him with marks of goodwill. The archbishop feels mingled terror and compassion, and regards his correspondent as a dreadful example of Divine chastisement for the most culpable infidelity. A blind pride and admission into his cell of the pictures of enjoyments prohibited by sacred vows have deranged his reason and triumphed over his weak courage. After dragging about in various places for several years the misery of his fall without finding peace, he has ended by asking the peace which God alone can give from those who have themselves lost it by a similar fault in breaking the unity of the Church. Curiosity may draw round his schismatical tribune a few creedless persons, but no disciples; and he will not even have the fortune of Chatelet's "Eglise Française," which, after a few meetings resembling theatrical performances, disappeared in indifference and contempt. The Church has excommunicated him, whatever titles he may choose to assume, and its true children know they are not allowed to listen to his heretical teaching. The salvation of a soul, however, must never be despaired of, and bitter experience may, perhaps, lead him to repentance and to the path he has had the misfortune to quit. The archbishop hopes God will give him time to show penitence before summoning him to His bar.

Father Hyacinthe has written a reply to Archbishop Guibert, in which he dwells on the friendly relations maintained with him to the last by Archbishop Darboy, declares he will remain a Catholic, and goes on to say:—

In spite of everything, Monsignor, and by the grace of Him who is stronger than men, I shall remain Christian and Catholic, as you are, although different from you. You make a mistake when you say, "The Church has cast you out from her pale, and you are crushed beneath the weight of her excommunications." It was I who voluntarily and spontaneously separated myself, not from the Church, but from what M. de Montalembert called "the odious sect which dominates and makes capital out of it"; or, if you prefer it, from "the double idolatry of the temporal power and the spiritual power," against which an Archbishop of Paris, Monsignor Sibour, protested so energetically. Rome, moreover, does not comprise the whole of Catholicism, and I appeal from these new dogmas not only to the tradition of the Gallican Church, but also to the sentence of a Council really Ecumenical, representing the Universal Church. It is not, however, to irritating and vain polemics that I desire to devote my ministry, but to the preaching of the Gospel of peace.

The first Old Catholic service in France was held on Sunday afternoon in the "Eglise Catholique Gallicane," formerly the Folies Monthonlon Theatre, Rue Rochecouart. The building was packed, and hundreds of persons could not procure admission. A correspondent of one of the daily papers thus describes the scene:—

The majority of the men kept their hats on, although they were in front of a holy table or "altar." The table was simplicity itself, covered with a white cloth adorned with garlands of flowers; four candles were burning upon it, and in front was an open Bible, and on the table a silver crucifix. Raised at a considerable



elevation on the wall behind was a gilt cross without any figure upon it. A pulpit on the Epistle side, adorned with red velvet, completed the ecclesiastical furniture. Shortly after four o'clock, M. Loyson, in surplice and stole, entered the chancel. He knelt at the foot of the "altar" for some minutes, during which the organ played, and some eight or ten rather ill-behaved boys sang a Latin anthem. Before they had finished M. Loyson was prepared to begin the service, Bible in hand. He first, however, explained, that he had expected the Bishop of Moray and two other Protestant bishops to be present, but they had been prevented from attending. He then read the chapter from Genesis which relates Jacob's vision of the ladder and the angels, and then, turning to the New Testament, he read the parable of the woman of Samaria. After the lessons, M. Loyson ascended the pulpit, amid much disturbance caused by the efforts of those in the lobbies and out-of-the-way places to catch sight of him. His discourse consisted of two parts. He first explained what the service would be in future, and then attempted to justify his undertaking such a work. When his undertaking is complete the ceremonies will not differ, he said, from those used in other Catholic churches; mass will be said, vespers sung, and benediction given. Confessions, too, will be heard as soon as his colleagues arrive. But certain doctrines of the Romish Church of modern times will be rejected. This statement satisfied none but his own followers, who did not number more than a dozen, including his wife, their little boy, the nurse, and the preacher's mother-in-law. M. Loyson proceeded to say that he derived his sacerdotal authority from the French martyred bishops who had ordained him a priest, and who held their power from God. He protested against the superstitions of the Romish Church, and that caused some disturbance; but the musical voice of the orator, his magnificent gestures, and his imposing presence soon restored order. The sum and substance of what he said was that the masses in France crave a religion which neither modern Protestantism nor modern Catholicism satisfies, but the system he brings will do so. The best part of his discourse was that in which he eulogised the Republic for having restored religious liberty. Disturbances occurred at intervals, arising chiefly from overcrowding, but on one occasion the Atheists protested, and on another, the Catholics, against the speaker's statements.

The correspondent of the *Times* remarks:—"It will, of course, be time enough three months hence, when sympathetic Protestants and curious free-thinkers have ceased to attend, to judge whether Old Catholicism can gain a footing, or whether, as the Ultramontanes allege, the Folies Montholon have simply become the Folies Loyson. The opening of these services, in common with all public gatherings of more than twenty persons, was dependent upon the permission of the authorities, and it is understood that every effort was made to prevent such permission; but a Cabinet containing M. Bardon, who before taking office reintroduced M. de Pressense's Bill of 1875 for exempting religious worship from such restrictions, manifestly could not gratify the intolerance of its own opponents."

#### THE LIBERAL PARTY AND DISESTABLISHMENT.

(From the *Perthshire Advertiser*.)

Liberals have now become alive to the necessity of union in their ranks for the purpose of getting back to power in the interests of the country. Towards such an object there has been a great deal of advice given to sink minor differences of opinion. If there is to be any union worth the name it must be a union on principles. It will not do to ask men to sink their principles, and what are called minor differences of opinion will in some cases be found to be principles. To unite on nothing is bad policy. When the object of the union has been accomplished, there has really nothing been accomplished. Union is only the means to an end, but even that end is only the means to something else. And if there is no union on that something else, really very little has been accomplished. As an illustration of the necessity of union on principles, we may refer to the principle of religious equality—or, let us call it, the disestablishment question. This is really the weak point in the Liberal phalanx, and unless something definite is done here—either in the way of accepting the question as one to be dealt with honestly by the Liberal leaders when they come into power, or of throwing it aside altogether—there is little use in talking of union. For instance, a conference of Liberationists was recently held at Leeds, at which it was declared that the question of the Disestablishment of the Church of Scotland was ripe for settlement, and a resolution was passed urging the Liberal leaders to include it in their programme. Here is something direct and honest. And, really, it is what should be. Those men who passed the resolution are Liberals who hold that the principle of religious equality should be given effect to. If a principle is worth anything at all, it is right and proper it should be given effect to. Why ask them to sink it? Suppose it is sunk for the nonce, what will be the result? It cannot be always sunk. Say the Liberal party returns to power with this question sunk as a minor difference. The cohesion of the party for the time being is dependent upon the question of disestablishment being always kept in the background. In such a case the individual who sank his principle for party purposes has betrayed it. Suppose, on the other hand, those who have sunk their principles should come to the determination, after the party has been in power for some time, that the time has arrived for pushing their principles into the foreground. Is it not apparent that any attempt to do so will be the beginning of the break-up of the party? Union then will have come to an end, the natural result of which will be that in the face of a united Opposition the Liberals will require to retire and re-

arrange the bases of union. We cannot help thinking that the present policy with relation to the disestablishment question is a complete mistake. On the very same day that the Leeds Conference was passing their resolutions the Rev. Dr. Story, of Roseneath, who has gained some notoriety by his utterances on the question of disestablishment, was twitting the Liberals with their action on the question. It cannot be said either that he spoke beyond the mark. He declared that when a member came forward for a burch, if he thought it was very Radical and very Dissenting, he promised to vote for disestablishment; or if he thought that course was unsafe, he said that the question was not within the domain of practical politics. The declaration of the supposed candidate may be quite true. It may be that the question is not within the domain of practical politics. But if so, let the belief apply equally all round; and let the leaders say so at once. Such a declaration would be of inestimable advantage. If made by the leaders it would let the rank-and-file know exactly where they were. That it would retard union we do not think. That it would maintain union after the union was attained we do not doubt. One thing it would do at least. It would strip the question of the nebulous haze that surrounds it at the present time. It would take away much of the reproach levelled at the party. There cannot be a doubt but that the question is being bandied about to suit temporary circumstances, pared down and added to in a style that no question should be subjected to, if it is of any importance at all. We think a declaration should be made in some direction—either for or against. To leave it to the opinion of the people does not reflect credit on the leaders. In the interest of the maintenance of union, after union has been allowed, it should be done? The hotter war, the sooner peace. Meanwhile, as the question stands, it is a bar to union. A clear declaration is what is required—a decided *yea* or *nay* as to whether disestablishment is to form a part of the Liberal programme or not. As it is, Liberal members have been elected within the last two years on a kind of compromise, bad for the constituency, and worse for the members so elected. The most sanguine can only regard them as indifferent to the question, if not positively hostile. Let us have union, but, above all things, let us have it on principles—the eternal principles of righteousness and truth, straightforwardness and honesty.

#### THE ROMAN CATHOLIC UNIVERSITY QUESTION.

A memorial in the following terms has been addressed to the Prime Minister:—

The memorial of the Committee of the National Club—

Showeth,—That your memorialists have observed, with much concern, indications of an intention on the part of the Roman Catholic body to press upon Her Majesty's Government a scheme for establishing and endowing a Roman Catholic University in Ireland.

That similar institutions have been tried in almost every State in Europe, and that they have invariably failed to supply a liberal system of academic culture.

That the present condition of elementary education in Ireland (the practical result of a system originally established with a widely different design), the numerous seminaries under clerical control, and the provisions recently made for the permanent endowment of the college of Maynooth, together with the restrictions placed by the Romish hierarchy on the free exercise of parental authority in the matter of education, all prove that the Roman Catholic priesthood has acquired a control over the training and education of the youth of Ireland which is inconsistent with the true welfare of the people, and requires to be brought under restraint rather than to be extended.

That the altered constitution of Trinity College, Dublin, and the existence of the Queen's University in Ireland render the establishment of an independent Roman Catholic University entirely unnecessary and highly inexpedient.

Moreover, having regard to the disestablishment of the Irish Church, your memorialists are of opinion that a recognition by the State of a university under exclusive ecclesiastical control would be very generally regarded as a retrograde step, would certainly involve issues of the gravest character, and would encounter throughout the country a most strenuous and decided opposition.

Your memorialists, therefore, earnestly pray that any proposal to establish and endow a Roman Catholic University in Ireland will receive no countenance or support from Her Majesty's Government.

Signed on behalf of the Committee of the National Club.

W. MACDONALD MACDONALD, Chairman.

1, Whitehall-gardens, Feb. 6.

Dr. Traill, one of the Fellows of Trinity College, has been visiting his property in the North of Ireland, and has made a speech in reference to the ramoured University Bill in the town of Coleraine. In the course of his remarks Dr. Traill said:—"If the Government are wise they will not meddle with the University question at all. No religious grievance is now in existence in the matter; no man can say that his religious principles can be tampered with in passing through Trinity College, when, if he chooses to isolate himself from other students, he can obtain his degree by simply passing nine examinations, without ever putting his nose inside the place for any other purpose besides. I can answer for it further, and say that if he prefers to avail himself to the full of the services of our teaching staff, by attending their lectures, he will never hear from lecturer or fellow-student a single word to hurt his feelings or convictions." In conclusion, he reminded his audience that Trinity College was

strong enough in days past to shipwreck a powerful Liberal Government, and would not respect a Conservative one which tampered with her interests.

#### THE DISESTABLISHMENT MOVEMENT.

MR. FISHER IN DEVONSHIRE AND CORNWALL.

Mr. Fisher had not apparently the best prospects in visiting Devonshire and Cornwall after the failure of two banks in those districts, but we are glad to report that he has met with a good reception and has had remarkably good meetings. Probably no such meetings, in point either of numbers or of influence, could have been held at this period excepting upon the disestablishment question.

The first meeting was held at TAVISTOCK on Monday of last week, when Mr. Fisher lectured in the Town Hall, Mr. E. Turner in the chair. The hall was full, and a good report, extending over nearly four columns, appears in the *Tavistock Gazette* of Friday. It is mainly confined to a discussion between Mr. Fisher and the Rev. E. V. Schuster, which followed. Mr. Schuster, who is curate of Tavistock church, rose immediately after Mr. Fisher had sat down. He said he thanked Mr. Fisher from the bottom of his heart for the very able way in which he had stated his case, and for the very kind and fair manner in which he had put his arguments. When he saw the lecture advertised he thought he would like to be present to hear what was stated, for he had never heard the subject argued in public on Scriptural grounds. He thought therefore he should like to hear what arguments could be advanced from the Word of God itself on this great subject which concerned them all so deeply. Mr. Schuster proceeded with an address of very considerable length, and was replied to with aptness and point by Mr. Fisher, also at some length. The discussion, which was carried on with mutual expressions of esteem, was listened to with great interest. At the close Mr. Werney proposed a resolution to the effect that the union of the Church with the State was contrary to the principles of the New Testament. This was seconded by the Rev. T. Clark (Congregationalist), who, as well as Mr. Weimey, complimented Mr. Schuster on his frankness and gentlemanliness. The resolution was carried with only three dissentients.

DARTMOUTH.—On Tuesday Mr. Fisher was in Dartmouth, where he had a large and influentially attended meeting. One of the magistrates, Mr. H. Gaskell, presided. Mr. Fisher dealt with the question of Ritualism. This was new ground.

DEVONPORT.—On Wednesday, at Devonport, when Mr. R. Oram presided, Mr. Fisher again spoke on Ritualism. There is a notice of the lecture in the *Plymouth Mercury*. Mr. Street, a Churchman, proposed the vote of thanks to the lecturer.

PENZANCE.—On Thursday Mr. Fisher addressed a large meeting in St. John's Hall, of which the *Cornishman* of Saturday gives a good report. Mr. J. Tancock took the chair. Mr. Fisher's subject was "Disestablishment in Ireland leading to Disestablishment in England," upon which he spoke at considerable length, giving, in a popular form, the nature and results of Irish disestablishment, describing especially from the new Irish Prayer Book, what had been done in the way of revision. At the close the Rev. Thomas Richards (Wesleyan) moved, and the Rev. A. Bird (Baptist) seconded, a resolution expressive of the gratification of the meeting with the results of disestablishment in Ireland, and recording its conviction that still greater advantages might be anticipated in this country if the Church here were disestablished and disendowed. On being put, about a third, or one-half at most, of the right hands of those present were held up for the motion; very few against it; and the chairman declared the resolution carried by a large majority. Mr. Fisher claimed the meeting as almost unanimous; and, having taken a different view to the Rev. Thomas Richards on one point, moved a vote of thanks to the chairman, which was carried *nem. con.*, and the meeting separated, the proceedings having only been interrupted by one frequent voice and the hissing disapproval of a few.

FALMOUTH.—On Friday evening, Mr. Fisher lectured in the Town Hall, Falmouth, on "The Right of the Nation to deal with its Ecclesiastical Endowments." Mr. N. Fox presided, and the audience, while not large, was influential. The subject dwelt upon had a peculiar interest for Falmouth in consequence of a local agitation respecting the rector's rate, an impost which is felt to be unjust and oppressive, and of which, as an illustration to the main argument, the lecturer did not fail to avail himself. Pertinent questions were put at the close of the lecture and answered to the evident satisfaction of the meeting. A very cordial vote of thanks was given to the lecturer.

ST. IVES.—Mr. Fisher brought a good week's work to a close by addressing a meeting in this ancient borough. The meeting was held in the Good Templar Hall, and though the night was exceedingly wet and boisterous, the room was inconveniently crowded. The lecturer spoke at length on the Church Property question, and his remarks were followed with the deepest interest throughout. At the close, the fishermen, of whom the meeting was principally composed, expressed a desire for further lectures, and accorded to Mr. Fisher and to the Rev. J. Hughes, the chairman, very hearty votes of thanks.

MR. BROWNE IN NORFOLK.

A highly successful series of meetings was held last week in Norfolk by the Rev. James Browne, B.A., of Bradford, who was accompanied by Mr.



A. B. Foad, the Norfolk agent of the Liberation Society. On Monday evening at BURNHAM MARKET the infant school was filled with an attentive and enthusiastic audience. The Rev. A. Griffin presided. "Our Parliamentary Church" was the subject, and in an exhaustive address Mr. Browne showed the national character of the Church, and the right of the people to discuss it in the same way as any other Parliamentary question. A cordial vote of thanks concluded a very successful meeting.

On Tuesday evening at the Independent Chapel, WELLS, under the presidency of the Rev. G. B. Stallworthy, there was a good meeting. Mr. Browne showed that the benefits resulting from disestablishment would far outweigh any disadvantages, and that the spiritual welfare of the people would be much better watched over when the Church was set free from Parliamentary control. The usual votes of thanks were unanimously passed and wishes expressed that ere long Mr. Browne would pay another visit.

On Wednesday evening at SHIPHAM, in the Temperance Hall, under the presidency of Mr. J. Folley, many assembled, notwithstanding a very wet night. Many agricultural labourers were also present, who greatly enjoyed Mr. Browne's lecture. Mr. G. Last spoke and proposed the votes of thanks, which were passed *nem. con.*

On Thursday evening a good meeting at the Corn Hall, NORTH WALSHAM. Mr. Neve, farmer, of Bacton, presided. Mr. Browne largely dealt with the origin of tithes and the pious ancestor theory; maintained that there was as much piety as in former ages, when our forefathers were so anxious to provide for the future welfare of the Church; and showed the absurdity of one generation being bound by what their remote ancestors had done. At the close of his speech Mr. Browne received a most hearty vote of thanks, proposed by the Rev. C. Goffe, and seconded by a gentleman in the meeting.

On Friday the concluding meeting was held in the Wayland Hall at WATTON. The Rev. E. Cressell presided, and a large and sympathetic audience assembled. Mr. Browne made an appeal to the audience to stand up boldly for the cause of religious equality. The usual votes of thanks were passed, and at the close of the various meetings Mr. Foad distributed large quantities of the Society's literature.

#### OTHER MEETINGS.

SWINESHEAD, LINCOLNSHIRE.—Mr. Lummis visited this large district on Tuesday, February 4, and addressed a very full meeting on "The Break-down of the Establishment." No opposition.

ALFORD, LINCOLNSHIRE.—A well-attended meeting was held here on Thursday, February 6, under the presidency of Mr. R. Baker. Mr. Lummis examined and refuted the various pleas set up for Church Establishment, and Mr. Banks, of Boston, who was present, spoke on the "Church and the Labourers." Both addresses were well received.

SALTBURN.—The Rev. W. Whale, of Middlesbrough, delivered a lecture in reply to Mr. H. B. Reed, of the Church Defence Institution, on Wednesday last, which the *Daily Gazette* reports at full length. Mr. Whale was received with acclamation. After replying to Mr. Reed, point by point, he sat down with loud applause, and was heartily thanked. The *Northern Echo* also contains a notice of the meeting.

HAYES.—Mr. Kearley gave an address on Tuesday last in the Tabernacle, Wood End Green, the Rev. R. T. Bardens in the chair. There was a good attendance, and the lecture was very heartily received. Much interest was excited in the district by the Society's placards accompanying the announcements of the lecture.

#### ECCLIESIASTICAL MISCELLANY.

THE BURIALS BILLS.—We beg to call special attention to the resolutions of the Executive Committee of the Liberation Society, which appear in our advertising columns to-day. They deal with the six measures now before the House of Commons, and indicate the course to be taken by the friends of religious equality in regard to them.

Cardinal Manning left London on Thursday afternoon on his way to Rome.

SECESSION TO ROME.—The Rev. Jacob Montagu Mason, M.A., rector of Silk Willoughby, Lincolnshire, has been received into the Roman Catholic Church. The value of the living which he resigns is about 700l. a year.

THE BISHOP OF OXFORD AND MR. CARTER.—The Bishop of Oxford has given notice that he intends to appear before the Queen's Bench in person in order to oppose Dr. Stephens's application for making absolute the rule for a mandamus which was obtained against him the other day.

THE REFORMED EPISCOPAL CHURCH AT CAMBRIDGE.—It is intended to erect at Cambridge a theological hall in affiliation with the University, not for the reception of undergraduates but to assist the education of resident member of the University who are candidates for Holy Orders in the principles of the Reformed Protestant Church.

DISLOYALTY TO THE CHURCH.—Mr. Gladstone has presented the Rev. W. L. Leeman, son of Mr. Leeman, M.P., to the Vicarage of Seaforth. The silly people who expressed a belief that Mr. Gladstone was a Romanist, because he accepted the dedication of a book written by a Catholic priest, may now hazard a conjecture that he is a Dissenter because he has

given a living to the son of a prominent Congregationalist.—*Echo*.

OPENING MUSEUMS ON SUNDAY.—Sir Charles Reed, LL.D., Chairman of the London School Board, writing on the 6th inst. to Mr. C. Hill, Secretary of the Working Men's Lord's Day Rest Association, inveighs against the opening of museums and libraries on a Sunday as sure to lead to the opening of other places of amusement, in which case the labourer's day of rest would be gone. The crowd, he says, will shout over their "Sunday holiday," but their holiday will become but another day of labour. While French mechanics are clamouring to get back their "one day free," our English workers are uniting to surrender it.

DULWICH COLLEGE.—At a meeting of the St. George's Branch of the Liberal Association, held on Wednesday, Mr. Thomas Hudson, F.S.S. in the chair, the following resolution was carried unanimously:—"That this meeting hears with regret that it is proposed to divert a portion of the funds of the Dulwich College left for the purpose of unsectarian education to the building and endowment of a church, and this meeting being of opinion that the application of any money whatever for such an object would be at variance with the spirit and intention of the donor, respectfully requests the Charity Commissioners not to consent to such appropriation."

THE USE OF BOARD SCHOOLS ON SUNDAY.—At a meeting of the Birmingham School Board on Thursday, a letter was read from the Rev. George Lea, of St. George's, Edgbaston, to the chairman complaining of the Bristol-street board school having been let for a lecture on a Sunday on "Macbeth," on the ground that it was secularising the Sabbath; and he asked that the board should consider the practical working of the rule, so as to allow of nothing but a *bona fide* religious service to be held on the Lord's Day. The chairman moved that the letter be referred to the Education Committee. An amendment was proposed by Mr. R. W. Dale to the effect that Mr. Lea be informed that the board saw no adequate reason for complying with his suggestion. After some discussion on the matter the chairman's resolution was carried.

THE AKENHAM BURIAL SCANDAL.—It is expected that this case will come before the Court of Exchequer in the course of the present week in the shape of an action by the Rev. George Drury, Rector of Claydon and Akenham, Suffolk, against the editor of the *East Anglian Daily Times*, a newspaper published at Ipswich, the charge being that of publishing a malicious report of a scene which occurred between Mr. Drury and a Nonconformist minister on the occasion of the burial of an unbaptized child in August last. The proceedings are looked forward to with more than local interest, Mr. Drury being a well-known Ritualist, and the case being of some importance in connection with the Burials Question generally. The Bishop of Norwich, a rural dean, and a large number of witnesses are subpoenaed; the counsel being Mr. Day, Q.C., and Mr. Poyser, for plaintiff; and Mr. Serjeant Parry, Mr. Bulwer, Q.C., M.P., and Mr. Digby for defendants.

HARTWELL HORNE AND BISHOP WILBERFORCE.—The Rev. Daniel Ace, D.D., Vicar of Laughton, Gainsborough, writing to the *Rock*, says:—"The venerable Archdeacon of Totnes has been again promulgating his new dogma, that 'priests are co-redeemers in carrying out the work of the Church,' and has been endeavouring to give it a colouring by associating the Royal Priesthood—a kind of understrappers—as an inferior order of priests. About twenty years ago the learned and Rev. Hartwell Horne, B.D., came to me, in the British Museum, and observed to me: 'Look at this. Here is a copy of the devotions of the students at Cuddesdon, having the imprimatur of the Bishop of Oxford! We collated the prayers with the Roman Missal, and in some places found the *ipsissima verba* translated! With such facts before it, how dare the *Guardian* assert that no one has ever apostatised to the Church of Rome through anything that he has learned at Cuddesdon!'"

THE COMING ELECTION AND SCOTCH DISESTABLISHMENT.—The *North British Mail*, the chief proprietor of which is the senior member for Glasgow, reviews the electoral position in Scotland at some length, and arrives at the conclusion that there is not the slightest ground for believing that to force the question of disestablishment at the coming election would divide the Liberal party. "We do not think," says the editor, "there is a single burgh in Scotland where a Liberal has the ghost of a chance who does not declare in favour of it. As regards the counties, it will not be denied that in the past Liberal candidates have weakened rather than strengthened their position by their delicate handling of the subject. The Church vote has always gone dead against them, no matter how discreetly reticent they were in their references; it will go against them more determinedly at the next election, and they will lose nothing by trying an opposite line of tactics. The truth is that the Church vote, in Scotland at least, is lost past redemption to the Liberal party, in burghs and counties alike; and those who are at present finessing in the vain hope of recapturing some of it are doing more to bring about Liberal disunion than did the Adullamites in 1866. Their tactics are the same, and so will be their end."

THE CHURCH OF ENGLAND IN TORONTO.—A distressing occurrence in Toronto has greatly stirred Church of England circles in that city. The case is that of Rev. W. F. Checkley, assistant minister of St. Paul's Church, Bloor-street, who died at the beginning of last month, it is said of typhoid fever,

but in reality from sheer want. A few years ago he was engaged by the Bloor-street congregation at a salary of 800 dollars, but the congregation found they could only pay half that amount, and on 400 dollars per annum Mr. Checkley had to keep alive himself and his own family of five or six children, including an adult son who some time ago had both his hands amputated, the children of a dead brother, and an invalid sister. Nothing was known of the extreme poverty of the family until Mr. Checkley's death, when it was ascertained that the household had actually been existing for two years past on almost bread alone; butter during that time they had not had in the house, and the taste of meat was almost forgotten. Mr. Checkley was of a plucky, noble disposition, and always had a good word for everybody. One day recently he was met by a brother clergyman, who remarked that he looked terribly cold, and asked where his overcoat was. Mr. Checkley, in a joking manner, replied that he had not got one, and in this way he warded off any suspicion as to the state of his family affairs. As soon as the real state of things became known the neighbours and the congregation of St. Paul's offered assistance in abundance, and probably a fund will now be raised for a settlement on the bereaved widow and her family. The *Toronto Mail* says it has heard of clergymen throwing up their charges in Toronto because they could not get their stipends paid, and trusting themselves in preference to the charities of the back woods. At this present moment, it says, it knows of pastors of fashionable congregations in that city whose salaries are heavily in arrears. Nearly all the churches are scrambling along, living from hand to mouth, steeped in debt, and very proud if they can pay their own way. Mr. Checkley, who was fifty-four when he died, spent nearly his whole life in the ministerial ranks in Ontario.

#### THE CONVICT PEACE.

The date for the execution of Charles Peace has been fixed for Tuesday, the 25th inst. Marwood will be the executioner.

On Monday the convict Peace received a farewell visit from Mr. and Mrs. Bolsover (his daughter and her husband), Mr. and Mrs. Daniel Peace (his brother and his wife), John Peace (a nephew), and Ellen Tyler and Mary Ann Neill (his two nieces). Peace chatted freely with them for nearly two hours. He stated in the course of the conversation that he was quite resigned to meet his fate, and did not expect any mercy. His appetite is now good, and he gives the prison officials very little trouble. At times he appears to be meditating very earnestly, and spends a good deal of his time in reading and writing.

Mrs. Thompson, who lived with Peace for some time at Peckham before his capture by the police-officer Robinson, has been to Armley gaol for the purpose of obtaining an interview with the convict, but this the visiting committee declined to permit. Peace has drawn up a narrative of his remarkable career after the committal of the Banner Cross murder.

Among the papers seized at Peace's house when he was arrested was a plan of Camden Place, Chislehurst, the residence of the Empress Eugénie and Prince Louis Napoleon. In order to obtain the plan Peace wrote to the owner of the house during the absence of the Empress and the Prince to ask permission to inspect it "with his architect," as he wished to build himself a large villa in the same style. The permission was accorded, and Peace and "his architect" drove to Chislehurst, and were shown over the house.

*Mayfair* says:—"A good deal has already been written about Peace—perhaps too much. But I cannot refrain from telling a story of his extraordinary coolness and impudence. He was, as the reader perhaps has heard, the inventor of a plan for raising sunken vessels, and he actually exhibited his patent at Bristol, where, too, he offered 50l. for the salvage of a wrecked schooner, though, as the money was not forthcoming, the bargain was never concluded. The invention, however, brought him into the acquaintance of several M.P.'s interested in the subject of his patent, and a friend of mine remembers going with him to the lobby of the House of Commons to see these gentlemen. Peace conducted himself throughout these negotiations as a quiet, respectable, steady, and, apparently, well-to-do man. He seemed to be acquainted with most of the prominent M.P.'s, and quizzed them upon their peculiarities. It would, doubtless, surprise Mr. Plimsoll and the First Lord of the Admiralty to learn that they have been in the company of Peace in connection with his patent. But I am told there is no doubt of it. And it was after the Dyson murder!"

There is a talk at Cambridge of building a fresh hall of residence for lady students. Girton College is being a second time enlarged, and is always full. Newnham Hall is quite full, and so is Norwich House, which has been taken temporarily. Twenty other students have to be accommodated in lodgings, besides many who reside with friends or relatives. A sum of about 3,000l. is already available for the project, but at least 10,000l. will be required. The Clothworkers' Company have raised their exhibitions at Girton College, Cambridge, for "ladies of limited means intended for the profession of teaching" from 50 to 80 guineas per annum, thereby raising their grant on this account to 240 guineas per annum.



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## THE BURIAL BILLS.

At a meeting of the Executive Committee of the Society for the Liberation of Religion from State-Patronage and Control, held Feb. 10, 1879, it was resolved as follows:—

The Committee, having examined the provisions of the several Bills relating to interments brought into Parliament by Mr. MARTEN, Mr. EGERTON, Mr. RITCHIE, Mr. MONK, Mr. BALFOUR, and Mr. OSBORNE MORGAN are of opinion:—

1. That the Bills of Mr. MARTEN and Mr. EGERTON, even if unobjectionable as measures for facilitating the acquisition of additional burial grounds, will afford no relief to those who complain that the existing law of burial in churchyards denies religious liberty to parishioners who do not belong to the Church of England; and, inasmuch as they would tend to complicate, rather than to improve, the present Acts, they ought to be opposed.
2. That the Bill of Mr. MONK, authorising the addition of unconsecrated ground to churchyards, maintains the existing exclusion in consecrated ground, and, instead of placing Episcopalians and Nonconformists on a footing of equality, would create a new and invidious distinction in the parochial churchyards. That, being based on an unsound principle, and being likely to lead to objectionable practical results, the Bill ought to be strenuously opposed.
3. That, while the Bill of Mr. RITCHIE would allow of other burial services in churchyards than that of the Church of England, such allowance is made to be dependent on the permission of the incumbent; and, inasmuch as the exercise of such a right should be secured by Parliament, and in all parishes, and not be at the discretion of individual clergymen, the measure ought to be resisted.
4. That, as the Bill of Mr. BALFOUR recognises the right of parishioners to have other burial services in churchyards than that of the Church of England, and is objectionable only so far as it limits the exercise of that right, the second reading may be assented to; with a view to proposing, in Committee, such amendments as will secure the results aimed at by the Bill of Mr. Osborne Morgan.
5. That, should it be impracticable to secure a satisfactory amendment of the provisions of Mr. Balfour's Bill, the Committee trust that its further progress may be stopped, and that there will be such renewed and persistent efforts to establish the principle affirmed by Mr. Morgan's measure as will ensure its adoption in a future, if not in the present, Parliament.

H. R. ELLINGTON, Chairman.

2, Serjeants' Inn, Fleet-street.

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# The Nonconformist.

WEDNESDAY, FEBRUARY 12, 1879.

## THE WEEK.

WE have offered a few remarks elsewhere upon the terrible reverse which has befallen the British arms in South Africa. Some days ago we heard of the crossing of the Tugela by Lord Chelmsford's army, and of some successes obtained over isolated detachments of Zulus. Yesterday, however, disastrous news arrived. A force comprising a great part of the 24th Regiment, and 800 native volunteers, was isolated from its positions—"enticed away," says the official despatch—and attacked by the Zulus in overwhelming numbers outside the British camp. The conflict seems to have been desperate. The Zulus lost at least 2,000 men, but some thirty officers and 500 rank-and-file of the Imperial troops—the greater part—were killed. The commander-in-chief was obliged to retreat and concentrate his small army for defence against the victorious Cetewayo. Great alarm prevails at Natal. Three weeks have already elapsed since the defeat, and it will be at least another month before reinforcements from England can arrive. The Government, which held a hasty Cabinet Council yesterday, have ordered the immediate despatch of from 7,000 to 8,000 men of all arms for the Cape of Good Hope, and there does not seem to be any fear that Lord Chelmsford will be unable to hold his ground against the Zulus till they arrive.

Not having the prescience of the London correspondents of the country papers, or the facilities once enjoyed by the Boy Jones, we are unable to report the results of Monday's Cabinet Council, which probably gave the finishing touch to the chief measures of the session that will be opened to-morrow. It is, however, safe to assume that both Lord Beaconsfield's and Sir Stafford Northcote's statement will comprise a prominent reference to the Eastern Question, and felicitations on the signing of the definitive treaty between Russia and Turkey, and the surrender of Albanian territory to Montenegro, as a good omen of the entire fulfilment of the Treaty of Berlin. Some explanation will no doubt be given relative to our policy in Afghanistan, accompanied with congratulations on the success of our arms. The terrible reverses sustained at the hands of the Zulus in South Africa—an unexpected and disagreeable topic—will, of course, be bewailed, and a promise given that General Chelmsford shall be amply supported in vindicating British prestige. In domestic matters, it seems likely that the Irish University question will be "conspicuous by its absence," and that the Government will be silent on the Burials topic, and ignore county franchise extension, but perhaps promise something in the shape of county reforms. The field is open for legal measures—such as a bankruptcy bill, the consolidation of the criminal code, and an amending measure relative to corrupt practices at elections, and the Government may reintroduce their Valuation Bill and Summary Jurisdiction Bill. It is also not unlikely that the Chancellor of the Exchequer will report favourably as to the revenue, and promise a strict regard for economy in the estimates for the year.

The public naturally expect some grand surprise from a Cabinet of which Lord Beaconsfield is the head, the more so inasmuch as a general election "looms in the distance." The *Times* has already prepared us for such a contingency. On Saturday it commenced a leading article with this portentous announcement:—"We have reason to believe that one of the first measures which will be laid before Parliament will be the new Mutiny and Army Discipline Bill, which it is proposed to make a permanent measure, superseding the annual Acts to which Constitutional usage has hitherto accustomed the country." Having in a single sentence announced a Ministerial proposal to abrogate the Bill of Rights—the foundation of our Constitutional liberties—

the *Times*, with the utmost calmness, goes on to discuss army statistics. Although such a measure would be in harmony with the recent policy of the Government, and we may suppose that Lord Beaconsfield and others would fain, if they could, abolish Parliamentary control over the army, the statement has been received with natural incredulity. No one can believe that the Prime Minister and his colleagues are bent on speedy political suicide. No light has, however, since been thrown upon the mysterious and damaging statement, which must be regarded either as an editorial escapade, or a feeler for some kind of restrictive measure. If we are going to do away with the annual renewal of the Mutiny Act—one of the great achievements of the Revolution of 1688—then, as the *Daily News* well puts it, the Government should propose "to repeal the Habeas Corpus Act, to declare Magna Charta obsolete and invalid, to provide that the Budget shall no longer be submitted to the House of Commons, and to restore the Star Chamber as a part of the judicial machinery of the country." To-morrow, perhaps, this "Asian mystery" will be cleared up, and we shall know whether the *Times* has been fooling the country.

Our Government will, as we have said, have something definite to report to-morrow relative to the Eastern Question. The final treaty between Russia and Turkey has now been signed. Amongst other things it entirely supersedes the San Stefano Treaty, and it also leaves open the question of the payment of the pecuniary indemnity by the Porte—which is fixed at thirty millions—thus giving Russia a right of future interference in Turkey. The Czar's forces are to be with all speed withdrawn from Ottoman territory, though not from Eastern Roumelia, which will not be evacuated till May. The removal of troops from Adrianople and the neighbouring region has already commenced, and the Montenegrins are in actual possession of the districts ceded to them by the Treaty of Berlin. For the present, the French scheme of a loan of eight millions to the Sultan, based on the guarantee of the Customs Duties, has fallen through, owing to the objections of British bondholders, but His Majesty has sold the Crown lands in Cyprus to our Government, and it seems there is a growing conviction at Constantinople that some such financial arrangement as is being successfully carried out in Egypt must be accepted, if Turkey is to be saved from utter bankruptcy.

Winter seems to have set in with severity in Afghanistan—some of the troops, as in the Pétwar Kotul Pass, being huddled amid the snow—and active operations are suspended except against the Mohmards, Afreedees, and other predatory tribes, whose raids are not likely to cease during the two months of military suspense. The detachment sent by General Stewart to Khatlat-i-Ghilzai has been withdrawn to Candahar; General Roberts is quiet at Kuram; and Sir S. Browne is strengthening his position at Jellalabad. It seems, however, that Major Cavignari, the Political Commissioner, is far from idle. He is said to have communicated to Yakoob Khan the precise terms on which Lord Lytton will agree to an arrangement. The *Times* hints that Ministers may be able to-morrow to announce the advent of peace. Perhaps so; but the most recent action of Shere Ali, who is detained by real or feigned indisposition on the Afghan side of the Turkistan frontier, indicates a disposition rather to make a last appeal to General Kaufmann than to negotiate with the British through Yakoob Khan. If, as is probable, Russia declines further to interfere, Shere Ali may be quite willing to come to terms.

France is enjoying political calm, which we hope is more than temporary. The new President's first Message, sent to the two Chambers on Thursday last, was appropriate and moderate. M. Grévy says that, sincerely submissive to the great law of Parliamentary government, he will never enter into conflict

with the national will conveyed through its constitutional organs. The Government will be guided by the real wants and wishes of the country, and will devote particular attention to the maintenance of tranquillity, security, and confidence. The Republic will be served by functionaries who are neither its enemies nor its detractors. By this liberal and truly conservative policy the Government which France, taught by misfortune, has conferred on herself will bear its natural fruit as the only one that can secure her repose, and usefully labour for the development of her prosperity, her strength, and her greatness. In equally felicitous and measured language, M. Gambetta for the first time addressed the Chamber of Deputies, over which he presides, promising to follow in the footsteps of his predecessor by vigilant attention to the debates, impartiality towards all parties, scrupulous observance of rules, and a jealous regard for the freedom of discussion. An adjournment for five days has given the new Cabinet time to mature its programme. Part of it was submitted yesterday to the Chamber of Deputies by M. de Marcère in the shape of a partial amnesty bill, which remains to be considered by both Houses. M. Waddington's Cabinet has decided to oppose the impeachment of the De Broglie Ministry, though still urged by the advanced Republicans; but it has given an earnest of its thoroughness by superseding or transferring eighteen generals and twelve commanders of army corps, including the Duc d'Aumale, who is, however, appointed Inspector-General.

The arrangement agreed to between Germany and Austria relative to the Treaty of Prague excited a most painful sensation in Denmark, and has been the subject of much bitter comment elsewhere. The fifth Article of that Treaty, which provided that North Sleswick should only be restored to Denmark as the result of a *plébiscite*, has never been carried out, and is now formally superseded by the new Convention, which if not lately signed, has been held in reserve till after the recent marriage of the Duke of Cumberland with the Princess Thyra. Prince Bismarck now openly declines to do what he has hitherto covertly evaded, and proposes, it is said, to bring a measure before the Prussian Parliament formally confiscating the Guelph Fund by way of reply to the refusal of the late King of Hanover's son to surrender his titular claims. These things have provoked an outbreak of virulence in the Russian papers—the Czarina being a Danish princess—and Germany is accused of employing its enormous power and influence to the detriment of Russia.

The issue of a first report by the German Imperial Sanitary Department throws some light on the origin and progress of the terrible malady, now prevalent in Russia, that has excited so much alarm throughout Europe. There seems to be no doubt that it was the Asiatic plague which broke out with so much virulence at Wetlianki, the fishing village near Astrachan in the Valley of the Volga, and it is the belief of the authority referred to that it did not originate with soldiers returned from the war in Turkey, but that it was "the last link in a chain, hitherto unobserved, of less important outbreaks whose first source is to be sought in one of the chief cradles of this disease, in the North-Western corner of the Persian Empire," whence it has been brought into Russia by caravans. In fact, the plague has been prevalent more or less in the Euphrates Valley since 1863, and, according to all accounts, the best safeguard against the epidemic is cleanliness. The Government of St. Petersburg are taking vigorous, though tardy, measures to stamp it out. General Loris Melikoff has been sent to the district with arbitrary powers. Eighteen thousand troops are to be posted as a cordon round the province of Astrachan, preventing all egress until after purification, and the villages are to be burnt to the ground, the inhabitants lodged in sledges or tents, and compensated for their loss. Numerous sanitary, municipal, provincial, and other committees are being organised with the object of promoting cleanliness among the poorer



classes, more especially in Moscow and St. Petersburg. Stringent precautions are also being taken by European Governments, especially those of Germany and Austria, of which the Russian Press bitterly complain as certain to paralyse commerce, and add to the financial embarrassments of the Empire. Vessels from the Black Sea are subjected a rigorous quarantine at many European ports, even as distant as Spain, where, as well as in Italy, there is much needless panic. Yet there is a strong probability that the plague will not now, any more than in preceding years, reach Western Europe.

An order has been issued by the Privy Council that all cattle arriving from United States ports on and after the 3rd of March are to be slaughtered immediately, on account of the alleged discovery of pleuropneumonia among the cargo brought by the Ontario from Portland. The American Minister, acting under instructions from Washington, has protested against this order as an uncalled-for interference with the legitimate trade in live-stock between the two countries, and because there are said to be strong doubts whether the disease in this case is traceable to an American source. Sir Henry Tyler, the Chairman of the Grand Trunk Railway of Canada, also urges that it cannot be necessary to prevent cattle being shipped at Portland, in the State of Maine, which is the winter port of the Grand Trunk while the St. Lawrence is blocked with ice, because there may be possible risk of contagion some hundreds of miles west. He states that there are a quarter of a million cattle and half a million sheep ready for exportation, the transit of which must be arrested if the Order in Council be persisted in. Remembering the part taken some years ago by the landed interest of this country in forcing through Parliament a measure that mainly benefited itself, under the pretext of stamping out the cattle plague, it is not difficult to detect the same influences now at work in the attempt to put an end to the free import of live cattle for the people's food. But this must not be allowed to succeed, if, as is confidently stated, the cause assigned for the stoppage does not exist.

The Board of Trade Returns for the month of January continue to exhibit diminished imports and exports, although the falling off is still rather in nominal values than in quantities. The declared value of imports was 26,387,046*l.*, being 14 per cent. less than January in last year, and 20 per cent. less than in 1877. Few of the imports show an actual increase in quantities, except such articles of common consumption as bacon, butter, currants, raisins, sugar, and tobacco. The total declared value of exports was 14,196,518*l.*, or 8 per cent. below last year and 11 per cent. less than in 1877. Cotton, linen, and jute yarns and piece goods, all kinds of woollens, copper, iron, and steel, still exhibit falling prices, even where the quantities show an improvement. The reports from our home commercial centres are, however, more hopeful; the very cheapness of most articles helping to increase consumption where purchasers have the money to spend. One of the most cheering signs is the low price of wheat, which averaged last week only 38*s.* 1*d.*—an unprecedented circumstance for many years. Yet some of the agitators for reciprocity at the Cannon-street Hotel meeting on Monday had the boldness to urge an import duty of 15 per cent. on all foreign goods and of 5*s.* a quarter on wheat, as if the low price of breadstuffs now ruling were not the salvation of the country from certain starvation and from possible riot!

Conflicting accounts reach us as to the alleged revival of trade and the return of commercial prosperity in the United States. It will be remembered that in his message at the opening of Congress in December, President Hayes spoke in hopeful and even in sanguine terms on the subject. The report just issued by the American Iron and Steel Association states that this important industry, in which so many millions sterling have been sunk, especially in Pennsylvania, and which has for several years been absolutely paralysed, shows symptoms of revival. It is said that the ironmasters feel cheerful about this year's prospects, and that there are clear signs of improved trade and of better prices in the iron industry. We note, however, in this report and in similar documents, that the language is rather that of hope than of positive expectation, and it is impossible to forget that similar language has been used at various times during the past year. Of other branches of American industry the reports received enable us to take a more cheerful view. From the manufacturing States of New Eng-

land there come statements of revived industry; and the commercial results of last year's magnificent grain crop are beginning to make themselves felt in the West, since such enormous cargoes have been shipped across the Atlantic. There seems to be a better prospect for artisans obtaining employment during the current year, although the inflated rates of wages no longer prevail. But these were anything but an unmixed blessing, for with them high prices ruled, so that in the end the consumers found the purchasing power of their money largely diminished.

Is Central Africa to be the El Dorado of the future? Such seems to be the expectation. Manufacturers are hoping to find new and virgin markets among the recently-discovered tribes of that vast continent, and Germans, Italians, and Americans are as much on the *qui vive* as British merchants. A recent letter from Alexandria says:—

Lakes Albert, Victoria, Tanganyika, and Nyassa all lie together, and the countries which they drain are among the richest in the world. The natural wealth of Ceylon is well known. Imagine Ceylon indefinitely increased, and you have a tolerably true picture of this African lake district. The native races are all peaceable and industrious, and King M'Tesa, of Uganda, the most powerful potentate in Central Africa, is eager to invite trade. Readers who have read Captain Speke's interesting account of him are acquainted with his intelligence, and I have heard Colonel Gordon say that his Prime Minister would do credit to a civilised nation. Grain, sugar, coffee, cotton, gum, senna, dates, ivory, ebony, aromatic woods, dyes, potash, gold, and ostrich feathers, are in the list before me of the products of this wonderful country.

The writer adds a warning to Manchester—having heard on high authority that English shirtings which found their way to those regions "were reduced to gauze by the equatorial rains, while the American cottons remained stout and strong." But the vast countries which Livingstone and Stanley explored, and from which, happily, the slave trade is departing, promise soon to become markets for our commerce, as well as fields for missionary enterprise. On the other side of the "dark continent," also, pioneers are at work. Mr. T. J. Comber is soon to be despatched at the head of an expedition, under the auspices of the Baptist Missionary Society, to establish a mission at San Salvador and Makuta on the Livingstone River, and the upper branches of the Congo—a very salubrious and productive country, 1,200 miles from the coast, inhabited by friendly and peaceful races. Means for prosecuting this important expedition have been found by the liberality of a gentleman at Leeds, and Mr. Comber has already gained sufficient experience on the Congo and at the Cameroons to form the subject of an interesting paper read before the Royal Geographical Society on Monday last.

The committee of the Reform Club have conferred the privilege of a month's honorary membership on Mr. Bret Harte.

The Earl of Shaftesbury has consented to open the bazaar in aid of the building fund of the Tonic Sol-fa College, which will be held at the Oriental Buildings, Blackfriars-bridge, London, on the 23rd, 24th, and 25th of April next.

Sir Samuel Wilson has presented 25,000*l.* to the Melbourne University, and Mr. Ormond has promised 10,000*l.* towards building a Presbyterian College in connection with the University, on condition that an equal sum be subscribed within twelve months. 6000*l.* have been already sent to the committee.

The cost of the electric light at Billingsgate Market is said to have exceeded 4*l.* per night, whereas the gas rarely costs more than 2*l.* 10*s.*, and is, moreover, preferred by the fishmongers.

During several years past a gentleman has offered to bear the loss of supplying a limited number of Sunday-school teachers with the annual volume of the "Sunday-School Teachers' Storehouse and Treasury" at a very reduced price. The same offer has been renewed this year, and those teachers who wish to avail themselves of the advantage thus put before them should apply early to "F. B.," care of Mr. Elliot Stock, 62, Paternoster-row, who will send them a copy of this useful volume on receipt of 1*s.* 6*d.* in stamps.

A COMMERCIAL EPIGRAM.—*Apropos* of the great commercial rogueries of the age, an American poet thus parodies Young's sentiment about war:—

A little stealing is a dangerous part,  
But stealing largely is a noble art:  
'Tis mean to rob a henroost or a hen,  
But stealing millions makes us gentlemen.

FRENCHMEN ON ENGLISH AFFAIRS.—England continues to be the *terra incognita* of French writers. The *Rappel* announces, without the slightest expression of surprise, that the Duke of Connaught is about to marry his niece, the daughter of the Crown Prince of Germany, and a book just published, under the title of "Chez les Anglais," by a M. Depret, devotes a chapter to Longfellow, whom the author evidently takes for an Englishman, just as the *Pays* takes M. Waddington for an American.

## Correspondence.

### PAROCHIAL CONGREGATIONALISM.

To the Editor of the Nonconformist.

SIR,—On revisiting England after many years' absence, I have been especially impressed with the growth and magnitude of the evil of absenteeism in connection with the Congregational pastorate. The matter does not appear to have hitherto excited any attention, but I am persuaded that it is one which imperatively demands earnest consideration. To me it explains the decreasing influence and numbers of Congregationalists—relatively to the population—in many towns and cities. It would astonish some "leaders of the denomination" if they were to investigate the position of Congregationalism twenty-five years ago and compare it with the present state of affairs. An impartial report would, I believe, show that, while in many places Dissenters as a whole have increased, nevertheless, in Church extension the Congregationalists have been beaten, not only by the Church of England, but by the Wesleyans, and in some cases by the Baptists. If the facts were otherwise, I should rejoice, but my own inquiries and observations are sufficient to convince me that Congregationalists have greater need to examine into their position and prospects than to be manufacturing "hard-shell" creeds and "cast-iron" catechisms. *Inter alia*, it is just because American Congregationalists have occupied themselves more with "orthodoxy" than evangelism that they have made comparatively little progress outside of New England. But for this, they would undoubtedly have been the Church of America. The *New York Independent* some years ago published articles which corroborated fully what I have said.

My object in writing to you is, however, to point out that, unhappily, many Congregational clergymen seem to regard their churches as places of business to be attended by them during certain office hours on Sundays and week days. Because a merchant can have his counting-house in the City and his residence in the country, Congregational clergymen appear to think that they are justified in doing likewise. I am told of one Congregational minister who lives fourteen miles from his church, and of another who lives seven miles from his pastorate. How can men be pastors under such circumstances? The old theory of the Church of England that a clergyman has cure of souls, and hence must live in his parish to look after his flock, is the secret of the great success of Church propagandism in our day. The church and rectory are usually side by side, and a parishioner requiring spiritual comfort can as easily procure the services of a clergyman as of a physician. Congregationalists have chosen to adopt another way which is far from being "more excellent," and hence the parochial idea is despised, and pastors at large feel no call to "do duty"—beyond preaching—in the neighbourhoods wherein their churches are situated. No wonder that the people who see these things have cause to regard a Congregational church as a sort of foreign building designed for strangers from east, west, north, and south, but not intended for "the people of the parish."

In America the tendency is the reverse of what is going on in England. Everywhere the desire to have church and parsonage alongside is increasing, and even in New York men like the Rev. Dr. Bevan find it advantageous to live near their churches. To me it seems neither morally nor religiously right that Congregational churches and pastors should ignore parochial work. Ought not a church in any locality to be above all a blessing to that locality? It may be a fine sight to see city Congregational churches crowded with people from the suburbs to listen to a preacher from the suburbs, but meanwhile the dwellers in the city have often just cause to complain of neglect. Far better would it be for Congregationalism if Congregationalists were to attend and support the churches nearest to their residences, and if the existence of a church building were always a sure sign that a parsonage was not very distant.

Respectfully,

ANGLO-AMERICAN.

London, February 10, 1879.

The University of St. Andrews has conferred the degree of D.D. on the Rev. William Blair, M.A., of the United Presbyterian Church, Dunblane.

The Government of Uri have given final orders for the demolition of Tell's Chapel, on the Lake of the Four Cantons; but the frescoes will first be carefully photographed, and the walls on which they are painted removed and deposited in some public building.



## Religious and Denominational News.

The Rev. William Mayo (late of Keighley) has accepted a unanimous call to take the pastoral oversight of the Baptist church, St. Helen's, Swansea.

The Council of New College, St. John's Wood, has recently received the sum of 15,000*l.*, which was bequeathed to that institution by the late Mr. Lea, of Kensington.

The Rev. E. Johnson, M.A., having accepted a unanimous invitation from the council of New College to the Classical Lectureship, will retire from his pastorate at Boston at midsummer.

**WEST AFRICAN MISSION.**—The *Leeds Mercury* states that Mr. R. Arthington, of Leeds, has offered the Baptist Missionary Society to provide, at a cost of 2,000*l.*, a steamer for navigating the Congo River as soon as the contemplated operations shall have been established at San Salvador. The offer will be gladly accepted, and an expedition will leave England for the purpose in April next.

**MARLBOROUGH CHAPEL, OLD KENT-ROAD.**—On Thursday the eighteenth anniversary of the pastor's settlement was held. There was a full and highly interesting meeting. The Rev. W. A. Essery, the pastor, presided. Addresses were delivered by the Revs. Messrs. Gilbert, McAll, J. A. Brown, and G. M. Murphy. An excellent musical entertainment interspersed the proceedings of the evening, conducted by Mr. Dunn, R.A.M.

**MR. SPURGEON.**—On Sunday the morning service in the Metropolitan Tabernacle was conducted by the Rev. J. P. Lockhart, of Liverpool, who read a letter addressed by Mr. Spurgeon to his congregation, in which he said:—"The damp and dull weather, which has reached us even here, has retarded my progress to health and strength, so that I remain a very feeble traveller. But yet I am greatly improved, and feel that my mind and spirits are the better for rest."

**ONGAR, ESSEX.**—On Thursday evening, February 6, the Rev. S. Chisholm, late of Spalding, was publicly recognised as pastor of the Congregational Church in this place. In the evening a large number of visitors and members of the congregation took tea in the schoolroom, and subsequently there was a service in the chapel, presided over by Josiah Gilbert, Esq. Earnest addresses were delivered by the Rev. S. Conway, B.A., of Walthamstow, W. Cuthbertson, B.A., Bishops Stortford, Chairman for the year of the Congregational Union, W. Lighton, of Brentwood, and J. D. Davies, M.A., of Leyton. Mr. Chisholm has had a most hearty welcome to his new sphere of labour.

**CONGREGATIONAL TOTAL ABSTINENCE ASSOCIATION.**—The monthly council was held on Tuesday, Feb. 4. Meetings had been attended by delegates from, and members of the council at, Manchester, Harleston, Upminster, Bow, Brixton, Camberwell, Southwark, Tolmers-square, St. Pancras, Cheshunt College, Clapton-park, &c. Meetings were arranged at Brompton, Ebley, Watford, Thornton Heath, Stepney, Bedford, Sidmouth, &c. New societies had been reported at Spring Hill College, Mill Hill, Pontypool, Ilkley (Band of Hope), Worthing, Exeter, and Stone. Information had been sent to several localities, new subscribers and affiliations were reported, and the Occasional Paper, No. 3, containing the president's (E. Baines, Esq.) speech at Liverpool on a year of temperance work, had been widely and gratuitously distributed.

**AIREDALE AND ROTHERHAM COLLEGES.**—On Friday evening, for the first time in the history of these two colleges, the students met together for fraternal and social intercourse. The meeting was held at Airedale College, Heaton, near Bradford. After tea congratulatory remarks were made by Professors Fairbairn, Shearer, and Duff, the Rev. Dr. Campbell, and by some of the senior students, Dr. Falding being unavoidably absent. The students then adjourned to the Assembly Hall, when the Rev. E. R. Conder, M.A. (of Leeds), gave an address on "The idea of the Christian ministry," and in his opening remarks expressed his great pleasure and satisfaction at being present, with the hope that there would be many similar meetings between the students of the colleges. Supper followed, and the remainder of the evening was spent in a social and friendly manner, interspersed with readings, recitations, and vocal and instrumental music.

**THE LATE REV. JOHN LEGGE, OF MELBOURNE.**—The Rev. John Legge, M.A., of the Congregational Church, Brigston, died on Saturday night, at the age of forty-one years. The reverend gentleman suffered from consumption, and for a long time his tenure of life was regarded as very uncertain. His death was consequently not unexpected. Yet it occurred very suddenly, and took his friends by surprise. At three o'clock in the afternoon a fine-art, exhibition and bazaar in aid of the church building fund was opened in the Artillery Drillroom. A large assembly was present, and Mr. Legge introduced the Hon. W. J. Clarke, M.L.C., who opened the proceedings with a short address. Among those present were the Hon. T. T. A'Beckett, the mayor (Mr. Bent), and councillors of the borough. Mr. Legge kept walking amongst them, and chatting cheerfully until between four and five o'clock, when he returned home. He was accompanied by the Rev. Mr. Scott (recently from London), and they had tea together. They then returned to the study, when Mr. Legge coughed, and burst a blood-vessel. The hæmorrhage ceased for a time under medical treatment, but at about half-past eleven it commenced again, and death followed

in a few minutes. Mr. Legge was a native of Huntly, and a Master of Arts of the Aberdeen University. He came to Australia about fourteen years ago, with a sister who was also suffering from consumption, it being thought that both of them would benefit by the change of climate. His sister died a few months after their arrival at Sydney, but for a time Mr. Legge's own health improved. He accepted tutorial work in connection with Camden College, and about two years afterwards, when his strength had increased considerably, he came to Victoria and took charge of the Brighton Church. It was during his ministry, and owing principally to his own untiring efforts, that the new church at Middle Brighton was erected. He was an ardent student of science in nearly all its branches. A good deal of his time was also devoted to literature, for he contributed to both English and colonial periodicals. He was a man of great mental power, of broad magnanimous views, and but for his physical prostration would probably have taken a much more prominent position in the colony than that which he occupied.—*Melbourne Argus*, Dec. 2, 1878.

## AMERICAN JOTTINGS.

Odd gifts are sometimes presented to ministers in England, but their oddness is excelled by the way in which things are done in the United States. From the issue of the *Boston Congregationalist* of Jan. 29, the following are taken—the names and addresses of the recipients being there duly chronicled. One minister was presented with "thirty pieces of silver"; another with "many tangible gifts"; and a third with "numerous bundles weighing from one to five pounds each." There is a delicious vagueness about the second and third of these testimonials, the precise character of which is left entirely to the reader's imagination. But when we learn that yet another minister was made happy by receiving "a handsome scarf embroidered with a cross and calla lilies," the question naturally arises, "What will he do with it?" the recipient being a plain minister in the wilds of Minnesota, and not a prominent Ritualistic clergyman, such as the Rev. William Kirkus has become at Baltimore, since he shook from his feet the dust from St. Thomas's-square, Hackney. Yet one more odd gift appears in the presentation of a "large wreath of hair flowers, made by one of the female members from hair of relatives of pastor and wife on one side, and of parishioners on the other." After this we are prepared for anything, and are not surprised to read in the *Illustrated Christian Weekly*:—"We wonder if some of our good Christian women realise the harm they are doing when on a Sabbath morning they sail up the aisle of the church in rich silks and luxurious velvets, and with diamonds flashing in brooch or earring? Many of them do not, of course, or they would at once form the habit of wearing plainer attire when they come to the house of God. But there is no question that this habit of overdressing in church is one fraught with manifold evils."

While looking at the grotesque side of things it may be noted that the chaplain of the House of Representatives in the State of Maine prayed the other day that hon. members might have "the grace to stop speaking when they got through." Perhaps such grace might be advantageous occasionally in the pulpit as well as in the forum. Even prayer meetings would be none the worse for a little of it. Concerning these, Dr. Gray recently composed and printed in the *Interior* an epitaph that points a moral:—

IT DID ITS BEST  
TO BE  
A GOOD PRAYER-MEETING,  
BUT  
THERE WERE FOUR PREACHERS IN IT,  
AND  
THEY KILLED IT.

It is well known that Mr. Moody has a wholesome dread of stiffness and prolixity in devotional meetings, and has done his best to work a cure. One of his coadjutors, formerly the pastor of a Baptist church in Boston, and remembered by some in England for a public rebuke administered to Mr. Spurgeon on the subject of smoking, has recently got into an entanglement on the Woman's Rights question. The good man, who rejoices in the name of Pentecost, is now carrying on a series of evangelistic services in Chicago, and at one of the recent prayer-meetings there an excellent Christian woman, well gifted in prayer, rose and took part. As she closed, Mr. Pentecost requested that "women should hold their own separate meetings, and not pray in Farwell Hall." The *Christian Union* remarks on this:—"His course has aroused too much opposition to justify any expectation of a 'Pentecostal' blessing from his preaching, though he put his request on the ground that women could not make themselves heard."

Two incidents connected with celebrated men have just been made known for the first time; and if they are not quite accurate they are yet good enough to be true. The first relates to the Rev. Nehemiah Adams, D.D., and is to the effect that some forty years ago the American Board of Foreign Missions being heavily in debt, a conference was

held in New York. Various clergymen were called upon to say how much of an extra effort their churches could be relied on to make. Albert Barnes did not speak very confidently in regard to his church at Philadelphia. It had already done about as much as it had the ability to do. Dr. Adams arose, and said he thought that the Board ought to write to that church; and, opening a Bible that he held in his hand, he went on to say: "Here is a letter already prepared." Whereupon he turned to the book of the Revelation, and read the letter to the church in Philadelphia, in which are the words, "I know thy works: behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." It is said that the wit seemed to be better relished by the congregation generally than by Mr. Barnes, who appeared to take it rather seriously.

The other story is about Abraham Lincoln, when residing at Springfield, Illinois, in 1858. He is said to have applied for a pass in the following terms to the superintendent of the Alton Railroad:—"Dear Sir—Says Sam to John: 'Here's your old rotten wheelbarrow. I've broke it usin' on it. I wish you would take it and mend it, case I shall want to borrow it this afternoon.' Acting on this as a precedent, here's your old 'chalked hat.' I wish you would take it and send me a new one, case I shall want to use it the first of March.—Yours truly, ABRAHAM LINCOLN."

The late Henry Wells, who died in Glasgow, Dec. 10, and was buried in Aurora, N.Y., Dec. 31, was long known as the industrious, generous, Christian founder of the Wells, Fargo and Co. Express. In 1843 he carried the first express packages from Albany to Buffalo in his carpet bag. In 1850 the Express Company was organised which long has extended to San Francisco, with branches by stages to Dakota, Montana, and Idaho. He was the originator and supporter of Wells College in Aurora, an institution which, under President Frisbie, has become a most excellent school for Christian culture and the development of womanly character. The Astors, notwithstanding their enormous wealth, have not been noted for proportionate generosity, so that it is pleasant to read that Mr. John Jacob Astor has built, furnished, and given to the Episcopal City Mission in New York, a building at 306, Mulberry-street, to be called St. Barnabas's Home. It has cost 19,000*l.*, and is to serve as a day nursery for young children while their mothers are at work, and as a refuge for women and children until work or homes can be found for them. Another work of mercy is that undertaken by the Young Women's Christian Association of New York, which provides free entertainments twice a month for working women. The five hundred seats in the hall are invariably filled with women only. They have a bureau of employment, and a large free circulating library and reading-room.

The name of Dr. Joseph P. Thompson, now of Berlin, is well known in England. He was formerly the pastor of the Broadway Tabernacle in New York, where Dr. W. M. Taylor is now settled. For some years Dr. Thompson has devoted himself to literary pursuits, and has been mostly resident in Berlin. His eulogium pronounced at the funeral of Bayard Taylor was a magnificent piece of chastened oratory, and his name is now being freely mentioned as successor to the late ambassador. The *Boston Transcript* says:—"It is agreeable to hear from Washington that the delay in filling the Berlin mission results from the desire of the President to know whether the Rev. Dr. Thompson would accept the position." When high political offices in the United States are so often allotted to successful intriguers and leaders of faction, it would be well to confer such an appointment as the above solely for reasons of personal merit and fitness. By way of contrast, and as showing what often prevails, the *National Republican* says of the inquiry into the "cipher despatches" connected with the last Presidential election,—"The Potter committee will go down to history as the most successful organisation of the kind that ever existed in this Government. It was organised to cover up and avoid the exposure of fraud, and it has succeeded. At the same time it has been a very hotbed for the growth of perjury, forgery, and the most outrageous political wickedness."

## ELECTION INTELLIGENCE.

**SOUTHWARK.**—Professor Thorold Rogers has addressed a letter to the Liberal Two Hundred of Southwark thanking them for selecting him as the second Liberal candidate for so large and important a constituency, to whom he trusts to be so far acceptable that in a future Parliament Southwark will, in accordance with its former tradition, assist by its representatives the work of that party to which the United Kingdom owes its liberty, prosperity, and in particular its reputation, among nations for honour and courage in dealing with the strong, and for generosity in dealing with the weak. Referring to the caucus system, he states that it is offensive because it is novel. The first offence was aggravated by the fact that it had proved up to that time successful, and threatened the army of wire-pullers and agents who had done more to make the House of Commons misrepresent, than all Reform Bills had enfranchised, the English people. Furthermore, the Two Hundred had been guilty of offering



a public career to a man who had no higher aim than to serve his country. He reminds them that the work of returning two Liberals for Southwark has only begun. In conclusion, the Professor expresses his readiness to address numerous meetings of the electors and expound his opinions on public questions.

**BRADFORD.**—On Friday night the twelve gentlemen selected from the Liberal "Three Hundred" and from Mr. Forster's friends had another meeting at the Bradford Liberal Club, to endeavour to heal the breach between Mr. Forster and the "Three Hundred." They did not sit long, and separated, but nothing is to be divulged as to what they did.

**SOUTH WARWICKSHIRE.**—Lord Yarmouth, who has been appointed Controller of the Royal Household, has issued an address to the electors of South Warwickshire, offering himself for re-election. His lordship states that he is a strong supporter of the Government, of whose foreign policy he highly approves. He is not likely to be opposed.

**ISLE OF WIGHT.**—Mr. Baillie Cochrane having announced his intention of retiring, it has been decided that Mr. Benjamin Cotton, of Freshwater, a large landed proprietor in the island, should be the Conservative candidate.

**CORK COUNTY.**—The nomination took place on Saturday. The candidates are Colonel Latouche Colthurst (Home Ruler) and Sir George Colthurst, Bart. (Conservative). The polling will take place on Friday.

**NORTH DURHAM.**—It is stated that at the next general election Sir George Elliot, the Conservative member for North Durham, will be opposed by Lord Lambton, son of the Earl of Durham.

**MONMOUTHSHIRE.**—It has been resolved to form a Liberal association on the plan of that at Birmingham for the county of Monmouth, with a view to contest the county at the general election.

**MIDLOTHIAN.**—The Conservative committee of the county of Midlothian held a meeting on Wednesday to receive the reports of the canvassers in the various districts as to the prospects of the Earl of Dalkeith; Sir James Gardiner Baird, Bart., occupied the chair. A report, presented to the meeting by the secretary, stated that there was a majority of over 300 of the electors in favour of the re-election of the Earl of Dalkeith! His lordship afterwards addressed the meeting. It was announced during the proceedings that Sir James Gibson Craig, of Riccarton, whose father was the Liberal member for the county from 1827 to 1841, had asked that his name might be added to Lord Dalkeith's committee. At the last election the Earl of Dalkeith defeated Lord William Hay, the Liberal candidate, by 133 votes. It is alleged that no artifice which is legal, however disgraceful, will be spared by the exasperated Conservatives to defeat the efforts which the Liberals will make at the next general election to wrest the representation of the county from their grasp. Men who never saw Midlothian are being put on the electoral register, to swamp the votes of farmers and others who were born there and who have lived in it all their days. The Marquis of Lothian has manufactured three voters in the persons of Lord Henry Kerr, Lord Charles Kerr, and Captain R. Talbot. The Duke of Abercorn has qualified four—all Hamiltons: Lord Frederick Hamilton, his son; Lord Claud Hamilton, his brother; and two Hamiltons who fill posts in the Colonial Office. The Duke of Buccleuch has made five:—Colonel Cust, Mr. Douglas Home, Captain G. R. Hope, R.N., Mr. E. S. Home, and Mr. H. J. Hope. Lord Elcho appears as a "faggot" under the wing of Lord Wemyss; and the ruck consists of an innumerable company of professional writers, agents, soldiers, sailors, and, for all that we know (says the *Echo*), tinkers and tailors. It is estimated that 188 of these faggot voters are now on the register, of whom 120 have been created since it became known that Mr. Gladstone would contest the county. It is satisfactory to find that the Midlothian Liberal are in no way dismayed by the tactics of their opponents. The creation of "faggot" votes was expected and counted on as one of the devices of the enemy. The Liberals fully expect to have a majority over the Tories, faggot voters and all. Their voting strength has increased by several hundreds since the last election, and is increasing daily, principally through the rapid extension of the metropolitan suburbs and the growth of the smaller towns. In the rural parts of the county the territorial influence of the Earl of Rosebery is greater than that of the Buccleuchs, as far as acreage is concerned, and the popularity of his lordship is of a very much more pronounced character than that of the Scotts.

It is understood, says the *Athenæum*, that the experiment of illuminating the reading-room of the British Museum with the electric light has proved, so far as is yet ascertained, perfectly successful; and it is hoped readers may before long be able to use the room during the evenings.

Messrs. Griffith and Farran will shortly publish a work entitled "Stories from First English Literature, with some Account of the Origin of Fairy Tales, Legends, and Traditionary Lore, adapted to the Use of Young Students." The main object of the writer, Miss S. J. V. Dodds, has been to give an account of the English authors who wrote before the era of printed books, and thus to encourage in the young an early love for historical knowledge and research.

### Epitome of News.

It seems the marriage of the Duke of Connaught with the Princess Louise Margaret of Prussia will be celebrated in strict family privacy at Windsor on March 13, on account of the double state of mourning imposed on the bride and bridegroom by the deaths of the Grand Duchess of Hesse-Darmstadt and Prince Henry of the Netherlands.

The Crown Princess of Germany is expected in London in a few days.

The Prince and Princess of Wales have terminated their winter stay at Sandringham, and are now on a visit to the Queen at Osborne.

The correspondent of the *Times* at Ottawa writes:—"I am informed that the Princess Louise, in her communications to England, has declared a liking for her Canadian home. An official despatch received at Halifax states that the Duke of Edinburgh, accompanied by the Duchess and a Russian fleet commanded by a Russian prince, will arrive there during the early summer. His Excellency and Her Royal Highness Princess Louise intend to spend the better part of the summer near Halifax. The Prince of Wales and the Duke of Argyll are under promise to visit Canada during the viceregal term of the Marquis of Lorne."

The Du' of Argyll is still at Cannes, and though his health is improving, he will not, it is said, return to London for the opening of the session.

Lord Beaconsfield and Lord and Lady Cranbrook returned to town on Monday from Hatfield House, where they have been on a visit to the Marquis and Marchioness of Salisbury. There was a Cabinet Council in the afternoon.

It is officially announced that Lord Dufferin succeeds Lord A. Loftus as Ambassador at St. Petersburg. Lord Loftus goes out as Governor of New South Wales.

Mr. Lowe emphatically contradicts the report that he had accepted the chairmanship of a bank in Egypt. The rumour has, he says, caused him an "infinity of trouble."

The Prime Minister has appointed Sir Richard Wallace, Bart. K.C.B., M.P., to the vacant trusteeship of the National Portrait Gallery.

Mr. John Bright, M.P., tersely but indignantly denies an accusation made by a newspaper of Leamington that he and Mr. Mundella, who always put themselves forward as the friends of the working classes, are availing themselves of the lower wages on the Continent to carry on their businesses which they once conducted here, and then import their manufactures into this country duty free, the result being that Englishmen are deprived of employment. Mr. Bright states that, so far as he is concerned, there is not the slightest foundation for the statement.

A special supplement of the *London Gazette* contains an Order in Council for the slaughter of cattle arriving in this country from America. The United States Minister has sent in a protest against the scheduling of American ports as uncalled for.

A royal commission has been appointed to inquire into the subject of atmospheric influences on fire-damp and other matters connected with mining operations, with the view to the discovery of some practical expedient to prevent the occurrence of accidents in mines or limit their disastrous consequences. Amongst its members are Professor Tyndall, Mr. T. A. Abel, and Mr. T. Burt, M.P.

Mr. Gladstone on Monday night delivered a lecture at the Hawarden Schoolroom, on the "Life of Dr. Hook."

With reference to the rumours prevailing as to a contemplated reduction of the army, the *Army and Navy Gazette* believes it to be the case that the forthcoming Estimates will show a decrease of some four thousand men in the infantry.

A number of gentlemen met at the Cannon-street Hotel on Monday to discuss the causes of the depression of trade. Alderman Knight, who presided, denied that he was a Protectionist, but thinks "one-sided Free Trade" is not a good thing. Mr. Stokes, an individual who frequently appears in City meetings in support of the Government, "would like to suggest" the imposition of a 15 per cent. duty on all manufactured articles imported from abroad, and 5s. per quarter on corn from America. Mr. Lister, of Bradford, in seconding Mr. Stokes, hinted that he would be satisfied with a 20 per cent. duty on silk goods and 10 per cent. on woollen goods. He was also in favour of a duty on corn. Messrs. Ryan and Mottershead, both working men, moved an amendment, declaring that an attempt to resuscitate protective duties would be fatal to the industrial and commercial interests of the nation; but the proposal of Mr. Stokes was carried, and it was also resolved to ask the Government to appoint a commission to inquire and determine whether "one-sided Free Trade" is responsible for the depression of trade.

The following motion was adopted at the meeting of the Committee of the London Auxiliary of the United Kingdom Alliance:—"That this Committee regards with intense satisfaction the Parliamentary resolution of which Sir Wilfrid Lawson has given notice for March 11, and deserves great encouragement from the warm approval which it has elicited from so many quarters; and calls upon all the friends of the movement in London to use their most strenuous efforts that the representatives of the metropolitan constituencies in the House of Commons may support by their votes so just and reasonable a resolution."

The publicans all over the country are beating themselves to offer a most determined opposition to

Sir Wilfrid Lawson's new resolution. All the provincial associations are busied in making preparations for the purpose.

At the annual meeting in Manchester of the Central Association for Stopping the Sale of Intoxicating Liquors on Sunday, it was stated that the victory on the Irish Sunday Closing Bill had given a fresh impetus to the kindred movement in England and Wales, and the executive were of opinion that Parliament could not long refuse a similar measure for those portions of the United Kingdom.

The Irish Sunday Closing Act was considered at a meeting of the Licensed Grocers' and Vintners' Association, held in Dublin, on Thursday. It was stated that the Act of last session had proved more injurious to the trade than even its stoutest opponents expected, and that it had inflicted cruel losses on thousands of humble traders. Resolutions were passed condemning the Act, and declaring the bill for the early closing of public houses on Saturdays as another step towards the destruction of the business of the licensed vintners and grocers and the confiscation of their property.

Mr. John Potter, of Carisbrooke, Surrey, principal partner of Messrs. John Potter and Co., London, and brother of the notorious bank director, after being prostrated for several months—ever, in fact, since the suspension of the bank—died on Saturday morning week immediately on learning the news of his brother's conviction. Mr. Potter was the founder of the "Victoria" line of steamers from London to Australia.

The accounts relating to the trade of the United Kingdom for the month of January have been issued. They again exhibit a considerable decline both in our imports from other countries and in the exports of British and Irish produce. The imports for the month reached a total of 26,367,046*l.*, comparing with 30,609,956*l.* in January, 1878, and with 32,889,380*l.* in the corresponding month of 1877. The exports were valued at 14,196,518*l.*, as against 15,423,911*l.* in 1878, and 15,946,080*l.* in 1877.

A despatch from Cork states that an explanation has been given of the origin of the hoax as to a pirate ship being off the harbour. The gunboat *Goshawk* has been for some time past engaged in protecting the fisheries at Blackrock, near Cork, and it is supposed that, in order to carry out their illegal practices, some fishermen circulated the rumour that a pirate vessel was off the harbour. The news being sent to Lloyd's, the gunboat was ordered out to look after the supposed pirate, and in the meantime the poachers made large hauls.

Two of the imprisoned Glasgow Bank directors, Messrs. Salmond and Inglis, having been taken ill, they were removed from the cells to the hospital, and placed under the treatment of the prison surgeon. The health of both has completely broken down.

Lord Craighill gave a decision on Friday in the Court of Session at Edinburgh, finding, in the case of the Glasgow enterprise sales, that such sales or lotteries were illegal. He imposed a penalty of 50*l.* on two of the Glasgow salesmen, but he recommended the Treasury not to enforce the penalties, as no notice of the illegality had been given to the parties.

It is stated that the amount of money on deposit in the Joint Stock Banks in Ireland decreased last year 1,500,000*l.*; and this may be taken as in some sense a measure of the depression existing, especially among the agricultural classes.

A circular letter was read in all the churches and chapels at Sheffield on Sunday, in which the mayor made an earnest appeal for fresh efforts to meet the distress still prevailing there. The relief fund amounts to 10,500*l.*, but the mayor announced that the fund will be practically exhausted in the course of a fortnight, and that much distress still prevails.

The revolver is rapidly becoming an essential part of a burglar's outfit. The latest instance of its employment occurred at a Northumberland vicarage on Saturday morning. A clergyman was shot at and severely wounded by a burglar whom he had surprised. The clergyman's sister was also injured.

During last week the quantities of fresh meat which came to hand at Liverpool from the United States and Canada were even greater than the previous week. The totals for the week were—7,373 quarters of beef, 2,073 carcasses of mutton, 250 dead pigs, and 308 live cattle.

About two thousand five hundred men are now on strike in the London engineering trade. This number would have been larger, only the boiler-makers on Friday received a telegram from the headquarters of their society instructing them to remain at work, owing, it is believed, to the smallness of their reserve fund.

A novel incident occurred at Monmouth on Friday morning relative to the election of aldermen. There were two candidates, Messrs. Hyam and Vizard, and the votes were equal in number for each. The Mayor, Mr. J. Thomas, having an equal respect for both, tossed up to decide, and Mr. Vizard won the Mayor's casting vote.

The Admiralty announce that the committee appointed to inquire into the bursting of the gun on board the *Thunderer* are agreed as to the cause of the explosion. The gun, which had been loaded with the battering charge, was again loaded with a full charge, and fired with both charges and projectiles in the gun, which then burst.

The London police have arrested a man living in Commercial-road whom they have for many years suspected to be a receiver of stolen property. Three vans full of articles were taken from his house, and it is stated that more than thirty cases arising out



of burglaries or housebreakings can be preferred against him. The mode of his detection was somewhat curious. A man who was in custody for a burglary referred the police to the individual in Commercial-road for his character. The "reference" was highly satisfactory to both sides, the burglar obtained from his friend an excellent character, and the police found in the house evidence on which they had long been wanting to lay their hands. The detected receiver was "a poor labouring man" seventeen years ago; but he is now, says the *Globe*, the owner of thirty houses.

At Nottingham Assizes on Monday, the Rev. Richard F. Griffiths, a Baptist minister, and Mr. W. H. Stevenson, a solicitor, were charged with having published a malicious and defamatory libel reflecting on the moral character of the Rev. F. Bell, a religious lecturer and "singing preacher." On the case being called, Lord Coleridge said that unless the plaintiff was prepared to contradict all that he had admitted before the magistrates, he would direct that the plea of justification set up by the defendants was proved. Mr. Waddy, Q.C., said his client could not do that, and his lordship thereupon directed the jury to find a verdict of not guilty, the costs falling on the plaintiff.

Mr. Charles Neate, formerly member for Oxford City, and senior fellow of Oriel College, died somewhat suddenly on Friday morning. Mr. Neate was a Liberal in politics, and defeated Lord Cardwell for Oxford City on the China question. From 1857 till 1862 he was professor of political economy in the University. Mr. Neate graduated in 1828, and was therefore about seventy-four years of age. For some time he has been in failing health, but the brightness of his intellect and conversation was hardly impaired.

The third triennial election of a school board for the town of Goole has resulted in the return of five undenominationalists and two denominationalists.

A serious disaster befel the Baptists of Pellon-lane, Halifax, on Thursday, their large chapel and school being destroyed by fire. The chapel contained pews and a gallery of pitch pine, and an organ, the last worth 300*l*. There was also a harmonium in the school worth about 25*l*.

The Home Secretary presided on Wednesday at a luncheon in connection with the opening of an industrial school at Chelmsford. He explained the difference between reformatories and industrial schools, and said the advantages which such institutions were conferring upon the country were shown by the fact that whereas the juvenile criminals in 1856 numbered 14,000, last year they were only about half that number. He advised those who objected to the cost of such institutions to be patient, and see the marvellous saving in rates and gaol expenses which would follow; but he warned magistrates to be on their guard against too great a tendency to send children into them, and thus relieve parents from the responsibility of educating their offspring.

The prospectus has been issued of the City of Glasgow Bank Aid Association (Limited). Its purpose is benevolent rather than commercial. The nominal capital is stated at 1,000,000*l*., in 10*l*. shares, and the intention is to buy up claims on the City of Glasgow Bank at a discount, the benefit of which discount would ultimately go to the shareholders in the shape of a reduction in the amount of their calls. After repayment of the paid-up capital with interest, the obligations purchased from the creditors will be given up to the liquidators. All the Scotch banks are ready to receive subscriptions in aid of the scheme, and are also, it is said, prepared to make advances on the claims purchased.

The Lord Mayor make an urgent appeal on behalf of the families who have been bereaved through the disastrous explosion at the Dinas Colliery. Donations will be received at the Mansion House towards the fund, or they may be paid into the Bank of England.

At one of the Liverpool docks, on Friday, the strike hands forcibly compelled the men employed by the dock board to cease work. The new hands from Bristol were compelled to take refuge on board a steamer. The mob, numbering 700 men, yelled and shouted for half-an-hour, defying the efforts of the police. Being apprehensive of serious disturbances, the Liverpool magistrates on Saturday resolved to take strong measures against any violent fit on the part of the dock labourers and sailors on strike. Accordingly 300 infantry and eighty cavalry arrived in the town on Saturday from Manchester, and were posted in various districts. A proclamation by the mayor has been issued warning the men on strike not to molest those at work. A number of men whose wages have not been reduced have come out, in sympathy with their fellows.

A TELEGRAPH THAT WRITES.—A new invention of a real practical character, not a mere "paulo post futurum" invention like many we have heard of lately, has just been made by Mr. E. A. Cowper, the well-known mechanical engineer. It is a real telegraphic writing machine. The writer in London moves his pen, and simultaneously at Brighton, another pen is moved, as though by a phantom hand, in precisely similar curves and motions. The writer writes in London, the ink marks in Brighton. We have seen this instrument at work, and its marvels are quite as startling as those of the telephone. The pen at the receiving end has all the appearance of being guided by a spirit hand. The apparatus is shortly to be made public before the Society of Telegraph Engineers.—*Nature*.

### Miscellaneous.

MR. MORLEY, M.P., AT BRISTOL.—Mr. Samuel Morley, M.P., presiding on Thursday night at the annual meeting of the Bristol Young Men's Christian Association, said he supposed there never was a time when young men were surrounded by greater or stronger temptations than at the present time. It was grievous to think of the sensational character of our public amusements. The taste was for low spectacle of different kinds, all unfavourably tending in different directions to the lowering of personal character. Then, again, there was the deteriorating influence of their light literature. Young men did not read now as they used when he was a young man. They read, but a great portion of the reading of the present day was utter rubbish. It was not the dry, hard-earned reading that there used to be thirty years ago, and there was less thinking. When the annals of the nation were read it would be found that the decline of the national supremacy was attributable to social decay rather than to any other cause. The strength of a nation lay not in its wealth or the strength of its armaments, but in the virtue of its people. He was thankful this movement was distinctly religious, now that the Word of God was being assailed on all sides by men of science who believed that they were promoting the cause of what they called reason by denying the authenticity of what Christians believed to be the inspired Word of God. A cordial vote of thanks was passed to Mr. Morley for presiding.

THE EDISON ELECTRIC LIGHT.—The battle of the lights is still waging, and there appears little chance of any definite result being arrived at just yet. It seems that Mr. Edison obtains his light by the incandescence of a strip of metallic alloy, this alloy being composed of platinum and iridium, in unknown proportions. This does not affect the result. We have long been aware that a current of electricity would raise these metals separately or alloyed to a white heat, and that in a short time, with a sufficient current, fusion would take place. The work of Edison, therefore, has been reduced simply to the devising of some means to regulate the current so that fusion is rendered impossible. This is done in a very simple manner. One end of the strip of alloy is securely fastened to the top of a U-shaped piece of metal, the other end to a lever held by a spring, which lever can be brought into contact with the U-shaped metal by means of a little point of platinum. When the electric current enters the strip of alloy, the latter expands, and if the spring is properly adjusted at a certain point of expansion, the lever comes into contact with the platinum point, and part of the current escapes in that direction instead of going through the alloy. This action being continually going on, the alloy is kept from fusing, and yet at a sufficient heat to give light. It does not appear, then, that Mr. Edison has done so much more than several other people in improving the electric light, and it still remains for him to make his light as cheap in the working as gas.—*Observer*.

UNEQUAL SENTENCES.—The sentence passed by Mr. Justice Lindley upon George Hargreaves, a Liverpool merchant, affords a strong contrast to the sentences which the Scotch judges considered sufficient in the case of the Glasgow Bank directors. Mr. Hargreaves is a man eighty years old, and had for forty years occupied an honourable position in Liverpool. Hard times and bad trade brought ruin to him as to others, and, driven to despair, the old man forged a bill for one thousand pounds, with which he hoped to pull through his difficulties and retrieve his position. As so often happens in these cases, his hopes were disappointed; he was unable to take up the bill, and the forgery was, therefore, discovered. The broken old man attempted no defence, but pleaded guilty at his trial, and Mr. Justice Lindley sentenced him to five years' penal servitude. We do not say that the sentence was too severe; but if it was not too severe the inadequacy of the Glasgow sentences becomes more glaring than ever. George Hargreaves' fault brought none of that ruin to countless families which was inflicted by that of the Scotch directors; he had excuses of a morally far more cogent nature than they could adduce, if age be a plea for pity. His age was greater than that of the oldest of those men; but while they escape with a nominal punishment, the old Liverpool merchant is led away to five years' penal servitude. Truly one man may steal a horse, and another may not look over a wall. Justice may be blind, and her scales may be very exactly adjusted, but it is quite evident that her sword is wielded by arms of very different strength and muscle.—*Evening Standard*.

WEDDING OF MR. G. W. PALMER.—A wedding among members of the Society of Friends was celebrated on Tuesday at the Friends' Meeting House, Kingston-on-Thames, when Mr. George William Palmer, eldest son of Mr. George Palmer, M.P., and a member of the firm of Huntley and Palmer, the well-known biscuit manufacturers of Reading, was united to Eleanor Barrett, daughter of Mr. H. Barrett, of Oak Hill, Surbiton. The Meeting House was crowded long before the ceremony commenced, about 200 persons being present. After the bridal party were seated, Mr. J. Boorne, of the firm of Huntley and Boorne, Reading, opened the proceedings with prayer; that over, the bridegroom rose and took the bride by the right hand and said, "Friends, in the presence of God and this assembly, I take this my friend, Eleanor Barrett, to be my wife, promising to be to her a loving and

faithful husband until the Lord shall separate us." The bride made a similar declaration, and after an exhortation by Mr. Boorne, and a prayer from Mr. Alexander, of Peckham, the contract was signed, and the ceremony was at an end. The bride was dressed in a long trailing robe of white satin of the plainest cut, and her bridesmaids, Miss Barrett, Miss A. Barrett (sisters), Miss Benyon, Miss Emily, Miss Alice, and Miss Lucy Palmer, Miss Minnie Barrett (cousin), and Miss S. Palmer, in cream-coloured satin trimmed with scarlet bows, all of the plainest make. The bridegroom's brother, Mr. W. Palmer, acted as best man. After the ceremony the wedding party, numbering upwards of 100, proceeded to the Star and Garter Hotel, Richmond, where a breakfast was provided. About twenty members of the family were present. The certificate was beautifully illuminated on vellum, and allowed of fifty signatures, there being also a space for the vignette portrait of those so signing. Among the presents was a handsome piece of plate, presented by the employees at the biscuit factory, numbering 3,000.

### Gleanings.

Who is the largest man? The lover: he is a fellow of tremendous sighs.

At the Land Conference held at Dublin the other day, Mr. Biggar, M.P., perpetrated the following Irish bull:—"That 'he thought that their primary duty should be to ask what was reasonable and fair, and accept as much less as they possibly could.'"

"John, did you take the note to Mr. Jones?" "Yes; but I don't think he can read it." "Why so, John?" "Because he is blind, sir. While I was in the room he axed me twice where my hat was; and it was on my head all the time."

A certain Scotch lord, being at Aix-la-Chapelle, wished not to be known, and desired his negro servant, in case he should be asked about him, to say that his master was a Frenchman. The negro was in fact asked, and naively answered, "My master is a Frenchman, and so am I."

A young man had been giving his views about everything to everybody for an unendurable half-hour, when the old man said, with nice courtesy, "I beg your pardon, sir; but if you begin teaching everybody at eighteen, when do you intend to begin learning anything?"

Garriock and Rigby, walking together in Norfolk, observed upon a board at a house by the roadside, the following strange inscription:—"A goes kooored hear." "Heavenly powers," said Rigby, "how is it possible that such people as these can cure agues?" "I do not know," replied Garriock, "what their prescription is, but I am certain it is not by a spell."

RHETORIC.—"He took two drops of thought, and beat them into a bushel of bubbles," was the description given of a speaker whose rhetoric ran ahead of his logic. Rowland Hill said of some in his day that "they had a river of words, and only a spoonful of thought."

THE RICH AND POOR.—"Now, children," said a Sunday-school superintendent, who had been talking to his scholars about good people and bad people, "when I'm walking in the street, I speak to some persons I meet, and I don't speak to others; and what's the reason?" He expected the reply would be, "Because some are good and others are bad"; but to his discomfiture, the general shout was, "Because some are rich and others are poor."

COLONIAL DISCOMFORTS.—A Port Elizabeth paper deplores the sad fate of the residents at that place in the following terms:—"We were first overrun with flights of moths; then of caterpillars, and now of hard-shell beetles. They appear everywhere. Walk where you will out of town, and you become aware of their presence by the crashing of something hard under your foot. Only a few evenings ago we saw one drop between the leaves of a programme at a concert and ball at the Town Hall."

FINE MANNERS IN BOSTON.—"Are you the saleswoman of whom I bought this handkerchief yesterday?" asked a purchaser at one of our dry good stores. "I am the saleslady who served you, madam," responded the person in banged hair, long watch chain, and ribbed fingers, who presided at the counter. "Well," said the customer, "I will take a dozen more, and I want to take them to my washer-lady at once. I will get you to send them to my carriage around the corner. My coach gentleman cannot get to the door just now for the cart of the ash gentlemen."—*Boston Bulletin*.

A FAMOUS DOG.—Once there was a man in Minnesota, who had a dog. He bragged of that dog; he did. There was no beast of the field, or of the forest either, who could hold up against him. And bears! oh he was great on bears! That was his particular game. He was a terror to bears, that must be admitted. He was rather sorry for it, too; he was afraid that terror was making bears rather too scarce in that region. One day he met a neighbour. The neighbour said, "That is a great dog of yours." "He just is," replied the owner. "Hev you perceived him lately?" "I saw him about half an hour ago," answered the neighbour. "He was havin' a great time with a bear." "You bet?" cried the owner; "and which beat?" "Well, narry one of them was beat, but the dog was beatin' the bear." "Of course; but why didn't you help him?" "Cause they were going too fast. It wasn't a fight; it was a race, and your dog was ever so far ahead. He was just gettin' into town when I seen him."—*American Paper*.

LADIES' DRESSES.—A case which came before the Westminster county court one day last week illustrates one of the many evils that arise from the



extravagant habits of modern society in the matter of ladies' dress. The plaintiff sued the defendant, who was until lately a governess, for the sum of 19*l*. 16*s*. 9*d*. for goods sold and delivered. These goods were three dresses to the amount claimed. The defendant had paid into court the sum of 11*l*. 16*s*. 9*d*., being the amount for the first two dresses, leaving the third unpaid for. She did not dispute that she had contracted the debt, but contended that it was agreed she was to have the third dress on three months' credit, and as the three months would not have expired until the end of the present month, she did not consider she was liable for the amount until then. Under these circumstances she thought that she ought not to be made to pay the costs of the action. She further stated that owing to the defendant sending an officer with a summons to the house where she was governess she had lost a situation worth 120*l* a year. She offered to give back the dress, which she had not worn, an offer which, she urged, the plaintiff might accept, as she had been the cause of her losing her situation. This offer was, however, refused, as was also one to pay him 5*l*., "all the money she had." The plaintiff denied that the third dress was supplied upon three months' credit, and the judge made an order for the money claimed, to be paid in two months, by instalments; also deciding that the defendant must pay the costs on the amount she had paid into court, inasmuch as she had not paid it in five clear days before the hearing. Altogether the unhappy defendant has paid dearly enough for her three dresses and for her folly in ordering them.—*Pall Mall Gazette*.

**A NEW CURE FOR INDIGESTION.**—It has been suggested that electricity should be employed for the purpose of rendering tough meat tender, and of making the most ancient and recently-killed denizen of the poultry yard, when cooked, resemble the most delicate pullet. A contemporary states, on the authority of a German naturalist, that this end can be attained by means of the juice of the papaw fruit, which is said in certain respects to resemble pepsine. The papaw is well known in most tropical countries, particularly in the East and West Indies, and in the South Sea Islands, where, if it really possesses the properties attributed to it, it must prove of great value in affording a substitute for the "hanging" or keeping of meats, as practised in temperate climates, which is impossible in the heat of the tropics. The fruit, which is eaten with sugar and pepper, or pickled when half grown, in which state it is equal to pickled mango, contains a milky juice of an acrid nature, which possesses the property of softening tough, hard meat—chemically digesting it, in fact. A piece of hard "junk" placed in the juice for a time would become so tender as to fall from the spit in roasting, or to boil to pieces in the pot; and in some parts of South America this fact is turned to practical account by culinary economists, who steep their newly-killed joints, or their hard salt beef (or horse), in a vessel of the juice for a short period, when it will come to the table as tender as the proverbial "chicken." Like many other discoveries, the observance of the curious property of this juice was due to an accident in which its excessive action resulted in injury. Pigs, fed on the unripe fruit with an insufficient supply of other food, were killed by the chemical action of the juice, finding nothing else on which to exercise its powers, destroying the inner membranes of the stomach and intestines of the animals. The juice is not eaten by the inhabitants of those countries where it grows naturally, but the papaw, like many other tropical fruits, such as the mangosteen, has always been noted for acting as a stimulant to the digestive powers. If the German chemist is right, the milk of the papaw will take a prominent place among the medicinal agents.—*Weekly Review*.

## Births, Marriages, and Deaths.

### BIRTH.

**ROELVINK.**—Feb. 8, at Basingbourne, St. John's-road east, Putney, the wife of Theodore Roelvink, of a daughter, stillborn.

### MARRIAGES.

**SEYMOUR-NODES.**—Feb. 1, at Camden-road Chapel, by the Rev. F. Tucker, B.A., Charles Cabburn, second son of E. T. Seymour, Esq., of Richmond, to Rosa, youngest daughter of the late H. O. Noder, Esq., of 120, Brecknock-road, N.

**DUBS-ARTHUR.**—Feb. 4, at Park Church, Glasgow, by the Rev. Donald McLeod, D.D., assisted by the Rev. E. F. Hutton, D.D., St. Silas, Charles Ralph Dubs, Glasgow, to Isabella Miller, second daughter of William Rae Arthur.

**CLARK-CARR.**—Feb. 4, at the Congregational Church, Doncaster, by the Rev. G. R. Bettis, Thos. Clark, Congregational minister, Bradford, to Henriette, second daughter of Thos. Carr, Esq., Edlington, near Rotherham.

**PALMER-BARRETT.**—Feb. 6, at the Friends' Meeting House, Kingston-on-Thames, George William, eldest son of George Palmer, M.P., of Reading, to Eleanor, eldest daughter of Henry Barrett, of South Bank, Surbiton.

### DEATHS.

**LEGGE.**—Nov. 30, 1878, at the Parsonage, Brighton, Melbourne, Australia, the Rev. John Legge, M.A., aged 41, minister of the Congregational Church, Brighton.

**DAVENPORT.**—Dec. 22, at Bettunga, near Adelaide, South Australia, Clementina Sharp Davenport, the beloved wife of Robert Davenport, Esq., and eldest daughter of the late Rev. John Nelson Goulty, of Brighton.

**STRONACH.**—Feb. 6, at 14, Markham-square, S.W., the Rev. Alexander Stronach, formerly missionary at Amoy, China, aged 78 years.

**ROELVINK.**—Feb. 8, at Basingbourne, St. John's-road east, Putney, in her thirty-second year, the beloved wife of Theodore Roelvink, and only daughter of W. C. Price, of Melrose, Stamford-hill. Friends will please accept this intimation.

## A CHAT ABOUT THE LI-QUOR TEA COMPANY.

I think it is in winter time most of us enjoy our tea more than at any other time of the year. When the sleet and fog and mud of winter cover the face of the earth, how pleasant, especially after a hard day's work, the home fireside, with its warm welcome and happy hearts. How gladly we exclaim with Cowper:—

Now stir the fire, and close the shutters fast;  
Let fall the curtains, wheel the sofa round;  
And while the bubbling and loud-hissing urn  
Throws up a steamy column, the cups  
That cheer, but not inebriate, wait on each;  
So let us welcome peaceful evening in.

There are few who feel not the exquisite pleasure thus depicted by the poet, and it will be a proud day for England when their number is infinitely increased, when the English workman realises the sentiment, and exchanges the public-house, with its riot and extravagance, and evil company, for the more refined and truer and more lasting pleasures of home. I must own that to me amongst the chief pleasures of life are a nice cup of tea and a pleasant book to read while I am drinking it. Thus provided, I care not for the weather. There may be storms outside, but they do not reach me. There may be tightness in the money market, and millionaires may be in fear at the prospect of impending failure, and on 'Change, wherever that may be, there may be long faces, but the frugal man who has learned the pleasure of a quiet evening in the family circle, with a nice book to read and a loving wife to pour out for him the grateful cup, will have a light heart all the while. Of course, I do not advocate excess. Such awful tea drinkers as old Dr. Johnson are not examples to be copied. He would keep Mrs. Thrale sitting up all night to make tea for him, and I do not wonder that she got rid of him as soon as her lord and master, the wealthy brewer, died. But the tea-drinker is a better member of society in every respect; he does more for it, and takes less from it, than any other man, and to promote tea-drinking is to promote the welfare of the people and the progress of the nation in an industrial and moral and intellectual point of view.

In this respect the Li-Quor Tea Company may claim to rank not least among the benevolent and useful agencies of the day. It is their aim—and it is a novel one, and well worthy of the immense success they have attained—to provide the British public, especially in the provinces, with good tea and good books. As to the former, that end is attained by judicious purchase and by careful mixing of tea. Every one who knows anything about tea knows that the buyers have exceptional palates, and that much depends upon their judgment as to the character of the tea introduced into the English market. It is a difficult and delicate business to select the proper tea with the requisite amount of strength and flavour, and equal judgment and care are required to blend growths of teas together, and to produce an article acceptable to the British public. In this respect, of late years, an immense improvement has been made. As our readers are aware, we have taken to growing tea in Assam, and it has been found that the teas of Assam and China, when blended carefully together, form a superior article to either of them separately. One of the sights which most strike the stranger as he visits the warehouses of the company on Tower-hill is the machine which is employed for mixing the tea, which is ever rolling round and round, and mixing tea at the rate of 1,500lb. per hour. It is this tea that has been the making of the company. I am quite aware that there are other processes required ere it be sent into the market. I have been all over the premises, which have increased considerably in extent since I visited them but a few months ago, and was struck with the weighing-room, and the way in which the tea is swiftly packed by clean and active men, and lads, and girls, all apparently working for a wage; but the mixing machine still seems to me the main cause of the success of the company—the tortoise that supports the elephant that supports the world. It is in the mixing machine that the secret of the success of the company is revealed. It is that which has made it to grow in an unprecedented manner. In last October alone the number of pounds of tea sold was 90,581. In the matter of agents, the company's progress has been equally marvellous. It is only a year or little more that their number was 170, and that was considered as an exhilarating and encouraging fact. In March last there were as many as 1,000—and every one was full of wonder—and now there are 3,000 of them. Agents have much to do with the success of a company. It is evident that in this respect the Li-Quor Tea Company is not badly served.

But there is another cause of the success of the company. If you come with me to Tower-hill you will find two houses filled with a noble and gigantic collection of books. There they are, of all sorts and sizes, some with engravings, some without—all handsomely bound, and all attractive to the eye. As I turn over the volumes I see a wise selection has been made. In all the crowded warehouses in which the books are placed, I see no rubbish, no volumes unfit for family reading, no volume which a father would refuse to put into the hands of a daughter, or which he would not read aloud at the family fireside. Let us look at them. Here are volumes of our best magazines, with the writings of our greatest living preachers and authors. There are standard editions of our great poets, such as

Milton and Shakespeare, and all who in later times, inheriting their aspirations and their genius, have followed in the same path. Here are volumes of history, and travel, and romance, and adventure. Here are lives of great men to

Remind us  
We can make our lives sublime.

And who shall say what shall be the stimulus given to the youthful intellect in the cottage homes of England—what shall be the amount of gain to the nation and humanity all the world over, from the seed thus deposited bearing precious fruit? In the matchless elegy of Gray, the poet—as he contemplates the mute inglorious Miltons in obscure hamlets far away from the stimulus and strife of the city—regrets the chill penury that "froze the genial current of the soul," and deplores that

Knowledge to their eyes her ample page,  
Rich with the spoils of Time, did ne'er reveal.

As a means for the dissemination of knowledge, for the diffusion of it all over the land, the Li-Quor Tea Company, with its circulation of 30,000 volumes a month, stands unrivalled. Tea-drinking and reading always go hand in hand. The one and the other may be said to have commenced, as regards the public at large, at one and the same time, and it was a happy thought to have associated them together in a commercial enterprise. The idea was a stroke of genius, and deserves all the reward which a successful idea carries in its train. With each chest of tea sent to the agents of the Li-Quor Tea Company, containing forty-five pounds, are included fifteen volumes, and with the first of these volumes a small bookcase, intended for displaying them in the shop windows of the agents. Actually the purchaser of three pounds of tea is presented with a handsome volume, according to his own choice. It is easy to see how it is done. When an association tells me that by purchasing their tickets I can get back my expenditure out of the profits, I own I am puzzled, even though I have heard dear Emily Faithfull lecture blandly and persuasively on the subject. In the case of the Li-Quor Tea Company the difficulty is more easily solved. As they have an enormous sale of tea they can go into the market and buy up whole editions of standard authors on the most reasonable terms, on terms quite beyond the reach of any ordinary bookseller, who finds half-a-dozen volumes of any particular author quite as much as he can get rid of. It is thus the consumer of three pounds of tea is able to obtain a handsome and valuable work, and it is thus that the more tea one drinks the quicker and better is one's library filled. It will be a happy day for the land when every cottager will have his library of good books to read on a holiday, on a Sunday, or on a winter's night. When that good time arrives the beer-shop will be robbed of its terrors and its charms, and intemperance will be no longer the disgrace of our nation and our age.

"But," says the captious critic, "the buyer in consequence gets an inferior tea." I reply, certainly not; and I prove this in two ways. Firstly, as I have shown, the books, owing to the peculiar circumstances of the case, are purchased cheaper than ever the trade can purchase them; and secondly, however tempting the volume held before the buyer as a prize, it may be questioned whether that would be of any avail were the tea of an inferior quality—that is, were it inferior to that sold in the neighbouring shops at the same price. The new system of business, the giving a book to every purchaser of a certain amount of tea, would, of course, at the outset, be the means, as Artemus Ward would say, of "fetching the public." It was a novelty, and the public is always fond of novelty; but novelty of itself cannot attract long. It ceases to be a novelty in a little while, and its charm is gone. To keep up and extend a trade you must sell a good article. To fetch the public you must serve it well. An enormously increasing trade is the testimony which the public bears to the fact that the tea of the company is as good as its literature.

As you enter St. Paul's you read that, if you require a monument of Sir Christopher Wren, its great architect, you must look around. The same may be said of the Li-Quor Tea Company. People may go to Tower-hill and see the warehouses filled with tea and books, they may gaze with wonder on the mixing machine, may admire the quick fingers ever weighing and packing—and the manner in which each little packet is filled up and labelled and marked off is, indeed, amusing; may praise the order and industry everywhere apparent, whether at George-street or the Postern House; may be struck with the business air of the headquarters of the company in Fenchurch-street; but the real trophies of the company, and the best witnesses to its character, are to be found in the agencies scattered over England, Scotland, and Ireland, teaching temperance and civilisation to the miner in Cornwall, the Manchester cotton-spinner, the ploughman in Norfolk, the shipbuilder on the banks of the Clyde, the linen-weaver of Belfast—wherever, in fact, the Anglo-Saxon earns his daily bread.

CHRISTOPHER CRAYON.—*Adv.*

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